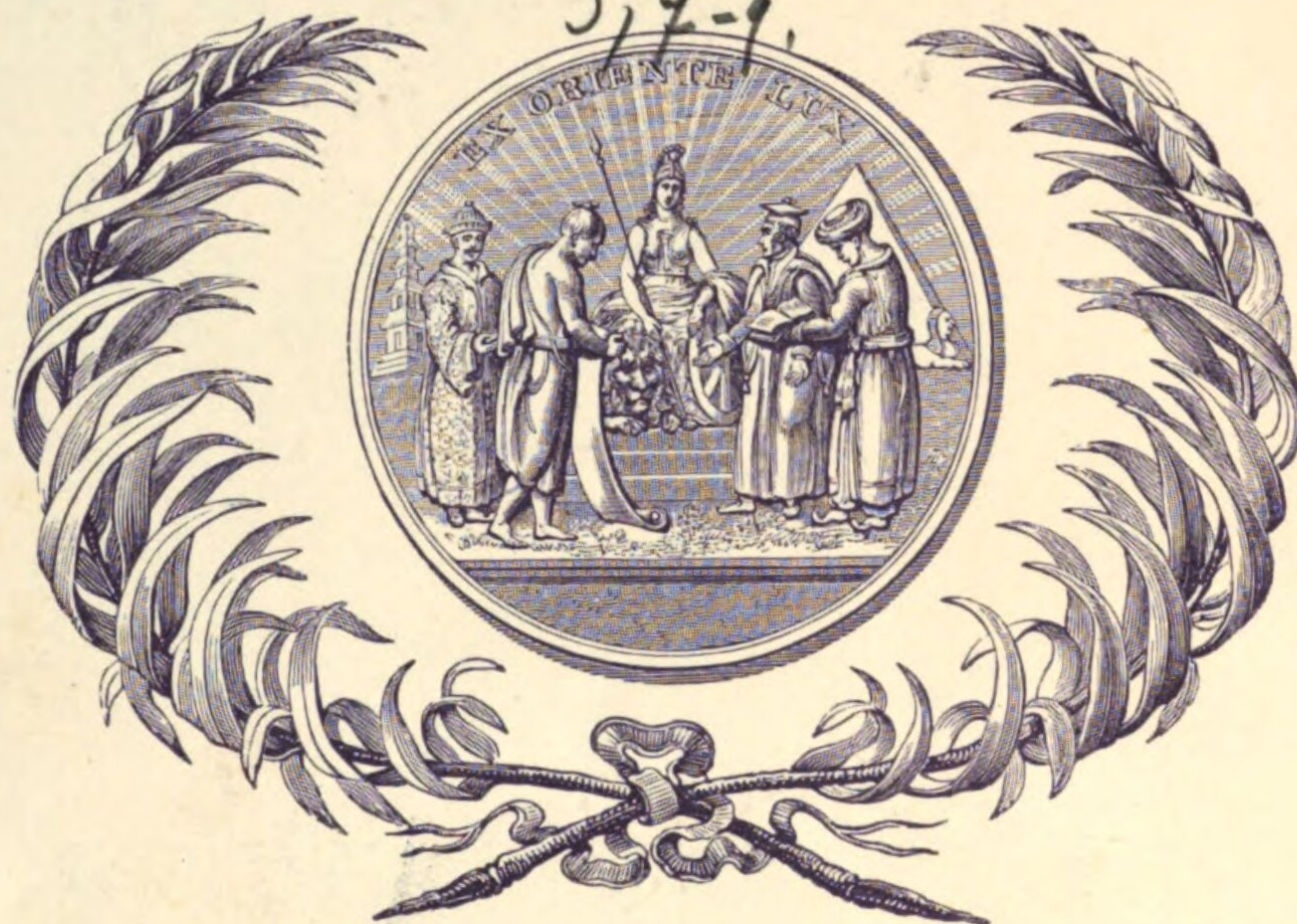


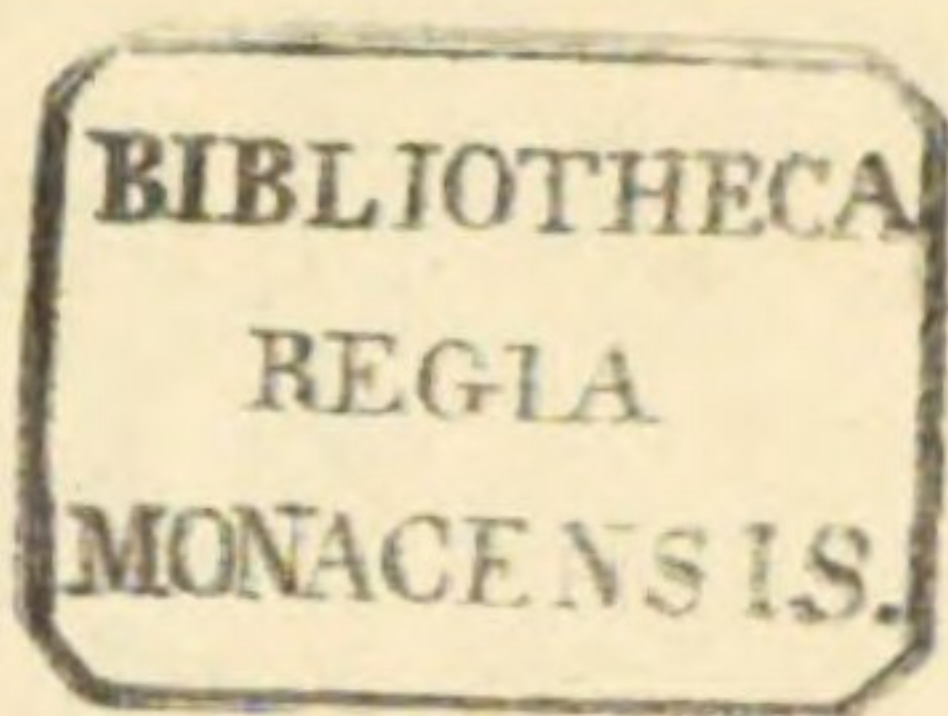
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THE

TRAVELS OF MACARIUS,

PATRIARCH OF ANTIOCH:

WRITTEN

BY HIS ATTENDANT ARCHDEACON, PAUL OF ALEPPO,

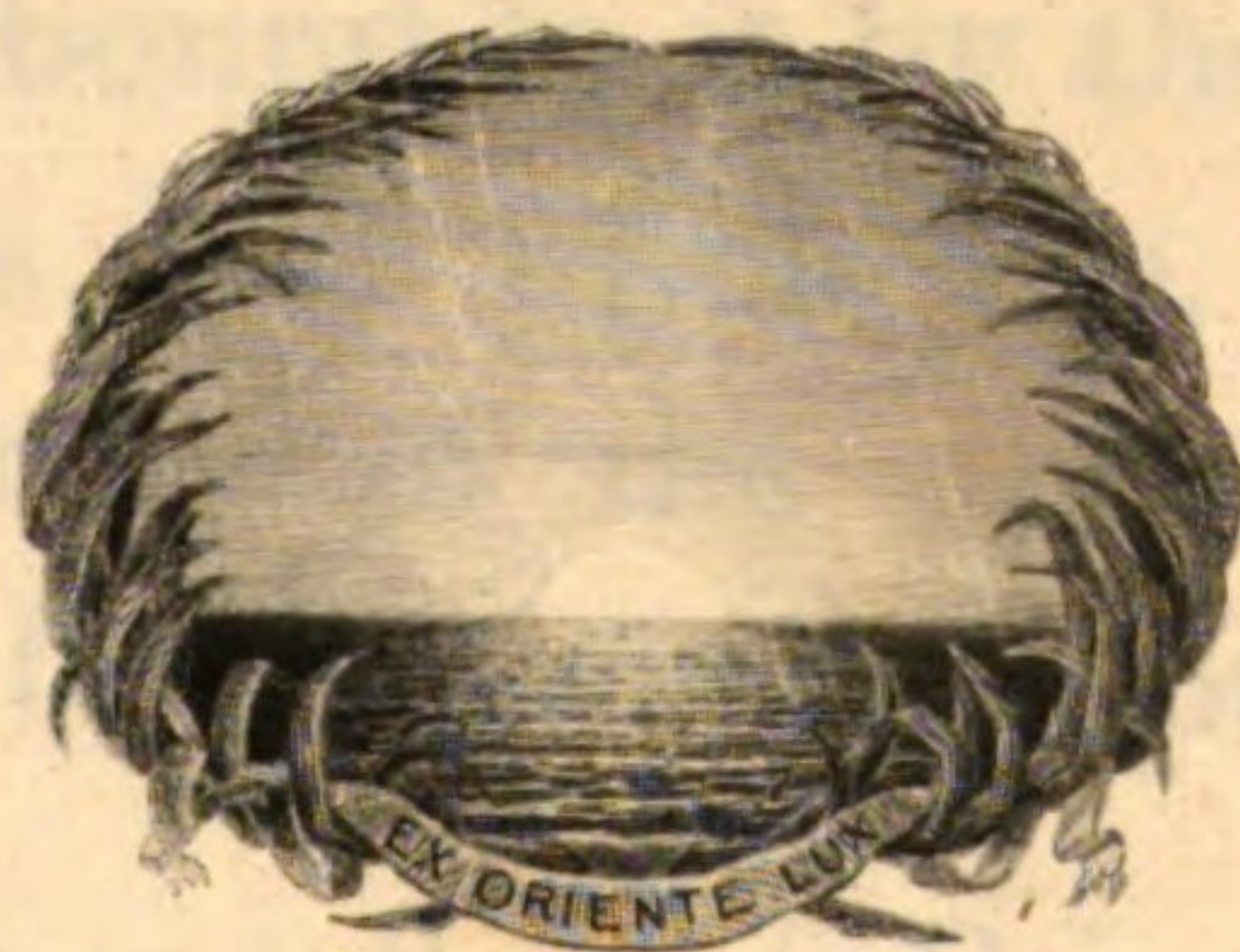
IN ARABIC.

Part 7, 8, 9 = VOLUME II.

TRANSLATED

BY F. C. BELFOUR, A.M. OXON. M.R.A.S.

LL.D. OF THE GREEK UNIVERSITY OF CORFU,
&c. &c. &c.



LONDON:

PRINTED FOR THE ORIENTAL TRANSLATION FUND
OF GREAT-BRITAIN AND IRELAND;

AND SOLD BY A. J. VALPY, RED-LION COURT.

M. DCCC. XXXVI.

THE

TRAVELS OF MACARIUS

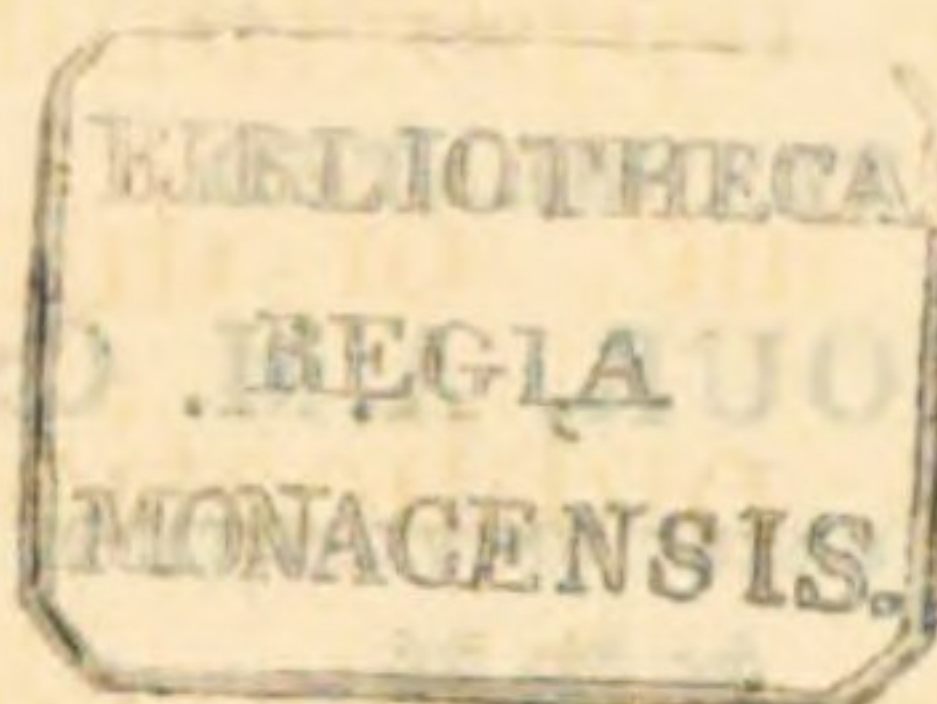
PATRIARCH OF ANTIOCH

WRITTEN

BY HIS ATTENDANT ARCHDEACON PAUL OF ALEPPO

IN ARABIC

VOLUME II



LONDON:

PRINTED FOR THE ORIENTAL TRANSLATION FUND

PRINTED BY RICHARD WATTS, CROWN COURT, TEMPLE BAR.

AND SOLD BY A. A. WATTS, REGENT COURT.

TO THE RIGHT HONOURABLE
SIR GORE OUSELEY, BART. F.R.S. F.A.S.

KNIGHT OF THE LION AND SUN,
VICE-PRESIDENT OF THE ROYAL ASIATIC SOCIETY, CHAIRMAN OF THE ORIENTAL
TRANSLATION COMMITTEE, &c. &c. &c.

SIR,

REJOICED in the opportunity, which your kind permission has allowed me, of dedicating to you one of the most voluminous publications of the ORIENTAL TRANSLATION FUND, over which you so ably preside; I should feel perfect satisfaction in the performance of this pleasing duty, bound to it by the obligations which your patronage has laid upon me, were the offering in any respect worthy of the approbation desired to be conferred by its benevolent acceptor.

A Guest and Counsellor of Princes, whether ruling over the orient realms of sun-bright Persia, or Masters of the victorious lion of the British Empire, you would wish that the TRAVELS OF MACARIUS should present to you observations equal to your own, upon the interests of Kingdoms, and the manners of Kings. A diligent traveller over remote and but slightly-explored regions,

replete with the opposite varieties of East and West, you would look for details of novelty, such as yourself could amply furnish. Familiar with the varied dictions, and accustomed to the chequered thoughts, ripened so diversely in different climates, you would expect to regale your sight, and gratify your discriminating taste, with the gayer flowers of Eastern eloquence, and the luxurious fruits of warmer fancies, successfully transplanted and cherished in the more oblique rays of the Western sun.

The pages here offered to your perusal will afford, I apprehend, scarcely any thing to satisfy your just expectations. How much-soever able to convey with fidelity and truth the strength and colour of the foreign text into his native idiom, a Translator, in the plain and unadorned style of the Archdeacon Paul, would discover but few traces of type for the ornament of his own. Educated in the seclusion of the convent, or the retirement of the sacerdotal cloister, the unworldly Author comes forward devoid of the preparation which courts and camps bestow, for the keen intuition of human-nature, the comparison of distant objects, and the knowledge of the relations of parts and interests.

To your practised mind, however, the *naïveté* of his remarks may afford some amusement; and his accurate collection of facts, some various material for useful meditation.

That the Institution under your auspices will continue to afford the encouragement so long and so much wanted to the cultivation of Oriental Literature—that rich mine of intellectual wealth, which, though so abundant in its treasures, has hitherto been so little and so poorly wrought—is my ardent and fondest hope. And should my humble endeavours to assist in the arduous task be rewarded with your indulgent approbation, I shall esteem myself greatly fortunate.

I have the honour to remain,

Sir,

Your most obliged,

and obedient humble Servant,

F. C. BELFOUR.

London,

Nov. 20th, 1836.

PREFACE.

THE Arabic Manuscript of the Travels performed by His Holiness MACARIUS, Patriarch of Antioch, and composed by his attendant son and Archdeacon, Paul of Aleppo, was selected for translation from a Collection of Manuscripts in the possession of the late FREDERICK EARL OF GUILFORD, purchased during a tour made by his Lordship in the Levant. The merit of the Selection is due to IBRAHIM SALAMÉ, His Britannic Majesty's Oriental Interpreter, who, as early as the year 1819, commenced an English Version of the work; not, however, on the plan usually followed in Translations, and faithfully adhered to in the present performance, namely, that of pursuing the original thread of the writer; but, by a peculiar method of marking out a certain portion of the matter to form a text, and throwing aside the remainder for digestion into notes. In this manner Mr. SALAMÉ prosecuted his labours, amounting to the translation of about one half of the First Volume, until 1824, when LORD GUILFORD was pleased to transfer the work into my hands: and it is now, under the auspices and at the expense of the ORIENTAL TRANSLATION FUND, presented to the Public in these Volumes, containing a complete and faithful Version of the Travels from the commencement, with the omission only of some uninteresting and tedious repetitions of the Greek-Church Ceremonies. As a record of the early struggles of the Muscovites for empire against their natural enemies the Poles, so steadily and triumphantly maintained by the Czar Alexius, whose sword of conquest is still wielded by his successors to the present time, the writings of the Archdeacon will be found to be of considerable value: nor, as far as I have been able to discover, is there any document extant of equally curious authenticity, as regarding the distinctive policy and prescriptive maxims of that Colossus of Modern

PREFACE.

History, the Russian Government. Of inferior, but valuable importance, are the descriptions of Moldavia, Wallachia, and Turkey, and the recorded transactions of their rulers, during a period of events, of which but very barren accounts are elsewhere to be met with. The author, therefore, of this Translation entertains a fair hope, that his time will appear to have been well employed on its difficult and protracted performance, and that a part of the subscriptions to the Oriental Fund has been most usefully expended on its publication.

LONDON, November 20, 1836.

THE
TRAVELS OF MACARIUS,

PATRIARCH OF ANTIOCH:

WRITTEN

BY HIS ATTENDANT ARCHDEACON, PAUL OF ALEPPO,

IN ARABIC.

PART THE SEVENTH.

NOVOGOROD,
MOSCOW, AND THE COSSACK COUNTRY.

TRANSLATED

BY F. C. BELFOUR, A.M. OXON.

LLD. OF THE GREEK UNIVERSITY OF CORFU,

MEMBER OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND,

&c. &c. &c.

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BY RICHARD BENTLEY, NEW BURLINGTON STREET.

M. DCCC. XXXVI.

THE
TRAVELS OF MACARTHY

BY HIS ATTENDANT ARCHDEACON, PAUL OF ALENG

IN FLEET

PART THE SEVENTH

NOVOGOROD

AND THE COUNCIL OF STATE

CHURCH

BY F. C. BRIDGES, A.M. 1804

ALL IN THE GREAT CHURCH OF ST. PETER

AND OF THE HOLY SPIRIT OF ST. PETER AND ST. PETER

LONDON

FOR THE GREAT CHURCH OF ST. PETER

PRINTED BY RICHARD WATTS, CROWN COURT, TEMPLE BAR.

BY RICHARD WATTS, NEW BURLINGTON, ST. PETER

OF ST. PETER

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PART THE SEVENTH.

NOVOGOROD,

MOSCOW, AND THE COSSACK COUNTRY.

BOOK XIII.

NOVOGOROD.

SECT. I.

CELEBRATION OF THE NEW YEAR—DESCRIPTION OF THE CONVENT OF SAINT GEORGE.

ON the eve of the first of Iloul (ايلول), the beginning of the year Seven Thousand One Hundred and Sixty-four since the Creation of the World, they rang the bells, to assemble the people for the commemoration of St. Simeon the Stylite, to keep the first day of the year, and to offer up a Πολυχρόνιον for the Emperor ; and they performed the small Ἑσπερινόν. In the middle of the night, they arose at the ringing of the bells, and began chaunting the Evening Psalms. At the Εἰσόδον, the Heads of Monasteries put on their copes, as usual ; he who was the chief, and took precedence of them all, being the Archimandrite of the Convent of St. Barlaam ; the second being the Archimandrite of the Convent of St. Nicolas ; the third, the Archimandrite of the Convent of St. Anthony ; the fourth, the Archimandrite of the Convent of the Holy Ghost. These four are they who, with the Patriarch and the Metropolitan, put on mitres, and give their blessing, as Bishops. Each of them has two Deacons to support his arms, at all times, as a Bishop has : and when they came out at the Εἰσόδον, the Archimandrite of St. Barlaam stood in the centre, with the rest around him. Then they placed the five loaves, which were very small, in a sort of silver chandelier of great beauty, around which they set vessels of wine and oil. At the Πολυέλαιον, the Metropolitan, with the Archimandrites, put on their copes as above, and they set

the image of the year in the middle : then he came down, and incensed it, as also the church, according to custom. After this, our Lord the Patriarch came and blessed himself before it, first ; and the rest followed after him.

On the striking of the third hour of the day, they rang the great bells ; and on our entering the church, the choristers chaunted a Πολυχρόνιον for our Lord the Patriarch, as they always are accustomed to do ; and he put on his sacerdotal robes &c. ; for on this day they meet in great congregation, to perform the Πολυχρόνιον for the Emperor. When we came out of the church, they placed, under the feet of our Lord the Patriarch, the Servian Archbishop, and the Metropolitan, three circles of the eagle ; on which they stood, turning towards the east, according to the perpetual custom of the Heads of the Clergy in this country. After our Lord the Patriarch had said the Declaration, we went out to an area in front of the church, where they had placed benches and chairs in rows, and the janissaries were standing round in a large circle : in the middle they had set a reading-desk, upon which they placed the Gospels, and between them the cross. The Clergy took their stations around it, carrying the images with their faces turned to the west : near them they placed a stand, with the vessel of the Ἀγιασμός. Our Lord the Patriarch they stationed at a high chair at the head of this circle, with his face turned to the east, and the Voivode of the city on his right hand. The Archbishop of Servia, with one half of the Archimandrites and Clergy, stood on his right ; whilst the Metropolitan, and the rest of the Archimandrites and Clergy, took their station on his left :—and now they spread the whole of this area with carpets. At the end of the Canons, they gave our master the cross : and he raised it in his hands, and moved it, in conformity with their practice, in the shape of a cross, three times on the four sides ; whilst I, standing before him, incensed him, saying, “ From the Lord we ask, and say ” &c. Then they brought before him a basin and ewer ; and he washed his hands, and went down to the vessel of the Ἀγιασμός, and incensed it. The Priests, in the meantime, stood round him, and recited the Canon of the Ἀγιασμός, the Epistles, Gospel, and the Prayers. Then he took the cross, and dipped it in the water, as he chaunted, “ Save, O God, thy people,” &c., three times over ; and the choristers responded to him. As the water dropped from the cross, we caught it in a vessel of silver : then he added to it water from the large vessel ; and when they had given him a sponge, he dipped it, and went and wiped the faces of the images and the cross, and came and squeezed it into the water : then he returned to his chair. Afterwards, they brought before the Servian a book containing a Prayer for the

Emperor and his Ministers, with a recital of all his provinces and sovereignties, one by one, which is the Πολυχρόνιον; also a Prayer for the Empress and their son, and for the daughters and sisters, by name. All this solemnity and rejoicing, on this day, is on account of this prayer for the Emperor.

And now the Voivode came forward, clothed in a beautiful brocade dress, with a collar, turned back and over the shoulders, ornamented with large pearls, and gems of various colours, of great value, and having on a breast-plate of the most costly workmanship. Approaching our Lord the Patriarch, he bent down, and prayed for the Emperor, saying: "I am the servant of our glorious and praiseworthy Emperor;" and so he dilated in his praises, enumerating his titles, and mentioning his name;—and, "I am the servant of the Empress," he continued, and glorified her by name;—and, "I am servant to their son the prince;" and he glorified him in like manner;—and "servant to the Emperor's sisters;" and he glorified them by their several names, together with the Emperor's daughters. All these speeches and praises issued from his mouth in the likeness of an encomium. Afterwards, he prayed for them, that they might enjoy a long life, and a multitude of years; and wished them, for the present, a happy new year; and thus dilated much in his praises and prayers. Then he prayed for our master in like manner, and wished him a happy new year, bowing to him. Thus he did also to the Servian and the Metropolitan.

Afterwards, the Servian advanced, and performed a Πολυχρόνιον for our master together with the Metropolitan, in the same manner as above. After them came forward the Archimandrites, and did in like manner. Then all the persons present began to wish each other a happy new year; for with the people of this country this is a very great day, greater than Easter. They had all put on their best clothes, particularly the women, for this beginning of the year, and for their love for St. Simeon. When the Emperor is present in Moscow, he does in like manner as the Voivode here; and all the Voivodes of this country, together with the Clergy, perform a prayer for the Emperor, and a Πολυχρόνιον in the same manner, on this day.

To return:—Then they brought before our master the cross and the Ἀγιασμός, and he sprinkled the Voivode and the other Grandees. We then returned to the church; and they began the Hours and the Mass. The Metropolitan, at this period, put on his sun (star): for the Metropolitans in this country are not accustomed to put on their sun over their copes at all times, but they never

remove it from their ordinary clothes. After our master had sat down on the *Καθέδρα*, there came before him three Archimandrites; and he prayed over their heads, and gave them power; that is, he presented them two burning tapers, and gave them permission, at the time of Mass, to spread the carpet for them, and to go round behind them, carrying the cup and the fans: for none but the Patriarch gives this power, which is esteemed great among them. During the Mass, the Deacons went round with a figure of the Church of Mount Sion, and a dome like that of the Resurrection, made of silver, and the Priests, two and two, with the *Ἐπιτάφιον* on their heads. The choristers were exceedingly long in their chaunts. It is the custom of the Russians, for the Anagnosts, in their copes, to chaunt the responses for the Mass outside, and the Canonical Subdeacons over the *Ἀμβων*. Nothing caused us so much pain, as to observe the fatigue of the Anagnosts, and the length of time they were compelled to stand upright, during the night as well as the day, heated with service; for it is not usual with the Heads of the Clergy, in this country, as we mentioned before, to hold their crosiers at their seats; but one of the Anagnosts holds it beside them, from the beginning of the prayer to the end, and at the proper times they put on their copes.

To return:—We did not go out from the church and mass on this day till the ninth hour; the people having stood on their legs during the whole of that time. What patience and perseverance! Undoubtedly, all these Russians are saints, surpassing in devotion the hermits of the deserts. As to us, we left the church almost dead with the fatigue of standing upright, and with fasting.

After the refecton, they rang the bells, and went in again to the Evening Prayer.

In like manner, on the morrow, the Metropolitan said Mass, attended by all the Priesthood of the city, and performed a *Παράκλησις* for the Emperor; so that we remained in church, and did not sit down to table till the ninth hour; for such is their way: and we never, as long as we were with them, on any day broke our fast till the ninth hour.

On Monday the third of Ilcool we performed our parting devotions in the Church of St. Sophia, in the forenoon; and having gone on board the boats, we took leave of the Metropolitan and Voivode, and returned to the Convent of St. George, in which they first met us. The Metropolitan had previously made a present to our master of a large gilt silver cup, containing a number of dinars, with some dresses of satin and damask, and an image of St. Sophia,

inlaid with gold. So also he had distributed to each of us, by name, an image, and a gratuity in money; as had also the Voivode, first and last.

To return:—The Convent of St. George is magnificent and beautiful; and its church is equally so, being large, wide, and cheerful. Above it are Κατηχίσματα, with two Chapels; the one in the name of the Holy Ghost, the other in that of the Annunciation. From this place we mounted to the highest part of the church, and to the roof, which commands a view of the whole town and country: there is a spacious dome upon it.

After we had assisted at Mass in this church, they took us to the Refectory; which is superior to the refectories of any of these convents, for its beauty, grandeur, vastness, and cheerfulness.

SECT. II.

*VISIT TO A RUSSIAN MERCHANT.—RETURN TO VISHNI VOLOJOK AND TORJOK.
CONVENT OF ST. ARSENIUS OF TVERSK.—VILLAGE OF SHOSHA.*

IN the evening, we were invited by the merchant, whom we mentioned before as having lent to the Emperor that large sum of money, to one of his country-houses on the further side of the river; and we went down to the boat, accompanied by the Metropolitan and the Voivode. The merchant received us with great respect; and we went into a church by the title of The Annunciation, in which is a Grecian image of our Lady, said to have been brought from Cherson; and there we assisted at the Ἑσπερινόν: afterwards, we went up to his house, which is beautifully furnished with various kinds of gilt silver cups and other vessels; and he made us drink some exquisite red wines, and set before us several kinds of sweetmeats, melons, &c. Then we returned to the convent, and on the morrow assisted at Mass.

From an early hour in the morning, we had been stowing our baggage and provisions, and arranging our attendants, in the boat: and as soon as we had breakfasted, we bade farewell to the people here; and proceeded, in company of the Metropolitan and the Grandees of the city, about twenty versts on the river, sighing at our separation from this blessed land, and its cheerfulness; from its numerous churches and convents, lining the borders of its lake; and from its plentiful rivers, flowing into the lake with such abundance. God preserve its

prosperity, till the Day of Resurrection! It is not only superior to every other part of Muscovy, but to the whole world besides.

They brought us, in the evening, to a place where the Metropolitan owned a mill, on the bank of the river. He had built here, of wood, a large house for us, in the space of fifteen days, that he might now take leave of us here, this night. He sat before us a great feast; and on the morning of Wednesday, having bidden him farewell, we proceeded six versts on the river, and landed at the village where we had formerly embarked. Here we took carriages; and travelled fifteen versts, till the evening, when we halted. On the Thursday, we performed sixty-five versts; and having changed the post-horses, we went on fifty other versts, hastening all we could to return to Moscow before the winter; for the distress and difficulties we encountered in coming, from the abundance of rain, were beyond description. We arrived on Saturday, which was the festival of the Birth of Our Lady, at the village of the convent; and the Archimandrite came in the boat, and conveyed us to it. We then assisted at the Sunday Mass. On the Monday, we intended to depart; but were unable, in consequence of a violent tempest which had taken place on the lake, caused by a storm of wind. Its waves were like those of the ocean; till, on the morning of Tuesday, it calmed a little, and we departed, bidding farewell to the Monks. We performed other ninety versts; and arrived at the town of Vishni Volojok, where we changed our horses: then we proceeded seventy versts further; till we came, on Friday, to the market-town called Torjok, and again changed horses. We then went forward sixty versts; and arrived, on the morning of Sunday, at Tversk. That night we slept in a convent, built of wood, in the middle of the forest, by the title of The Resurrection; and assisted at Mass, in the episcopal church. After breakfast, we went to visit one of the convents of this district, at a distance of four versts, called by the name of St. Arsenius, Archbishop of Tversk. It has a very beautiful church, in which lies his revered body. The sanctuaries in it resemble those of our country; one of them being named after the Assumption of Our Lady; the second, after the Napkin of the Face; and the third, after St. Arsenius. Having performed our devotions to them, we returned to the town; and thence departed on the morning of Monday.

In the evening, we crossed the river Volga a second time; and slept in a village on its bank, very beautiful, and situated on a delightful eminence, called Shosha. Here we witnessed a surprising sight. We observed boats on the river moving

towards Tversk—for its course is in that line—without any one to row them, but drawn by horses along the bank!

We now proceeded ninety versts further, and arrived at the Patriarch's convent; which we passed by, and went onwards seventy versts. The Patriarch had come out to meet us at one of his country-houses, distant twenty versts from the city; and sent twice to inform us of it, during this day's route. He had been waiting for us three days; and when we came near him, he sent to meet us, first his archons, afterwards his Metropolitans and the Heads of Convents; and they conducted us into his mansion. Then he took leave of us, and returned to the city. As for us, we slept here.

SECT. III.

RETURN TO MOSCOW.—FURTHER CONQUESTS OF THE EMPEROR OVER THE POLES.—RECEPTION GIVEN TO AMBASSADORS.—TREATMENT OF POLISH CAPTIVES.

EARLY on the morning of Thursday, the twentieth of Ilool, we entered Moscow. We had been absent from it seven and forty days: and thus finished this curious journey, which no foreigner before us had performed since the most ancient times.

On the eve of Saturday, we assisted, vested with our copes, at a *Μνημόσυνον*, in the Convent of the Nuns, opposite to us, in honour of Czar Ivan; and on the morrow, after the Mass, we assisted at the banquet in the lofty hall above. On Friday, the twenty-eighth of Ilool, our master said Mass, and consecrated Priests and Deacons, in the Church of the Convent. In the evening, we attended another *Μνημόσυνον*, in the Convent of the Nuns, as before, in honour of the Emperor Michael the First together with his two sons; and on the morrow, after Mass, at the banquet, in the usual place.

On the eve of Tuesday, and the morning of the first of Teshrin the first*, the people assembled in large congregations, to celebrate the Great Festival with them, called *Ποκροβъ Богородицы*; that is, the Veil of the Virgin (سكاباس العذرا); the object seen by Andræus Salus (صالوص) together with St. Romanus.

* In the *Μηνολόγιον* for the one day is marked 'Η Κατάθεσις τῆς τιμίας Ζώνης τῆς Ὑπεραγίας Θεοτόκου: and for the following, 'Η Σύναξις τῆς Θεοτόκου: both of which, apparently, are observed here together.

They rang the bells, from the morning early ; and the whole of the Clergy of the city assembled, with their images. One of the Metropolitans went out in procession to the outside of the castle, to that place where they perform prayers for the Emperor ; and, having performed a *Παράκλησις* for him, said Mass in the great church there, which is dedicated in the name of the Trinity.

On the eve of Monday, the eighth of Teshrin the first, we assisted at a *Μνημόσυνον*, in the Church of the Archangel, for the Kniaz Demetrius, son of the Emperor Alexius, who died, unmarried, eight years ago. On the morrow, they rang all the bells together, from an early hour in the morning ; and we went to the Sobor, where the Patriarch, attended by the whole body of his Clergy, put on his cope. They then performed a *Παράκλησις*, in supplication for the Emperor ; because there had come to them a letter from him, informing them that he had made the conquest of nine fortresses in the country of the Poles ; that the archons who were with him had taken five, and the Boterlin (بوطرلين) with Chmiel, on the side of Kamanitza, had captured four. They had also taken prisoner a great Hetman, one of the four Hetmans who were in the country of the Poles. He was of the house of Potoski, and his name was Paul. With him they took his whole household, with his children ; and they had sent him to the Emperor. After the *Παράκλησις*, the Patriarch, having mounted the *Ἄμβων*, read the Emperor's letter, and gave an account of the conquest of the above-mentioned places ; of the ruin of a number of the convents for Monks and Nuns, in Poland ; of their taking them prisoners ; of a number of actions which had been fought between the Poles and the Muscovites, in which the latter were victorious ; and particularly of the main action between them, in which the scene of battle extended over seven versts. Then they concluded the prayer, and took off their copes.

To return :—On Sunday, the people of the town sallied forth in a body, to meet two Ambassadors ; the one from Palodorus (بالودوروس) Cæsar, and Emperor of the Aleman and the Nemsah ; the other from the King of Sweden. We had seen them in Novogorod ; for they came by sea, and up the river to that place. The Russians observed great solemnity in their reception, and lavished upon them every civility. As the number of troops in the city was small, an order was issued for the merchants and shopkeepers of the town, and others, to march out on foot and horseback, in arms, to meet the Ambassadors. It is the custom of the Muscovites to exhibit spectacles of this sort only in the evening, not in the day-time ; and it was thus the Emperor managed his departures and arrivals. Two of the Emperor's archons came walking on the right and left of the Ambas-

sador ; thus, by this great cunning, making a show of placing the Ambassador in the middle out of civility, while he thinks that it is done to honour him : but it is not, but rather to shew that their Emperor is greatest, and that they hold the other under their hands. We admired not a little this artifice of theirs, as well as the cunning they used in other respects on this day : for their troops, as we before observed, being few in number, and the meeting at the distance of seven versts from the city, the troops came in bodies, to pass before the Ambassadors ; and then, returning, changed their banners, and made repeated appearances, that they might be supposed to be very numerous.—Not a single person knew upon what business the arrival of this embassy was, till the Emperor afterwards came ; and it was then known to us, that they had come merely out of respect to him.

To return :—A report was now spread, that the Emperor was preparing to come back ; for a great mortality had prevailed among the horses, to such a degree, that the service was interrupted. On this account the Emperor granted the men a *yeklema* (يقلما), that is, a dismissal, and disbanded of them about eighty thousand, who had been ascertained to be poor, and destitute of horses ; sending them to their homes, to repose themselves till the first of the month Adar, when they were to return for a new and important expedition. We saw them coming in, and bringing with them countless thousands of captives. We did not see one of them without a prisoner or two, or five or six, and more : and yet, in consequence of the mud caused by the rains of late, and the death of their horses, they had abandoned the greatest part of their prisoners on the roads, and left them to die of cold and hunger.

Afterwards, the Patriarch informed our master, that the Emperor had captured, from those countries which had not saved themselves by surrender to him, three hundred thousand prisoners ; all of whom they found on the hills and in the woods, and seized with the intention to fill with them the houses which had become empty in the city, and the farms which were depopulated by the plague. And so it was done : and happy were the prisoners whom the Emperor took as his own ! for he settled upon each, including even the children, however small, four copecks a day, besides an allowance of mead and beer, and wood for fuel ; and placed them in those houses which were empty, and in the farms that had been deserted. All his endeavour was, to lay waste his enemy's country, and people his own : for so had the Poles done, when they formerly obtained possession of these provinces by fraud : they laid them waste, and destitute of inhabitants ; transporting these, or most of them, to their own territory, which

had been depopulated, and peopling it with them. When, therefore, the wheel turned round, and the time of justice and vengeance came upon them, they suffered even worse than they had inflicted on their neighbours. The grandees of the empire, and the military and Timariots (التيمارية), in like manner filled up their farms with captives, and made them cultivate the land*. For if anywhere the people ever lived despised, and abject slaves, it was the hereditary cultivators of the soil for the Poles; who now became cultivators for the Muscovites. Our hearts were truly afflicted for these poor wretches; seeing the sales of their little children, in lots of five or six, seven or eight, at a dollar; and even the interested spectators were moved to tears at the sight. All this befel them through the wickedness of their superiors; and the whole sin rests on the shoulders of the accursed Radzivil. God reward him with the bitterest and most speedy ruin!

SECT. IV.

FEAST OF ST. NICOLAS.—FOUNDING OF THE GREAT BELL.

To return:—At the festival of St. Nicolas they keep three days' holiday, from their great love and veneration for this Saint, as we have before mentioned; but they shut up the wine-houses from the eve of the festival till the end of it. The Patriarch sent an invitation to our master; and he performed Mass with him in the Sobor church. It was an exceeding cold day. After the Mass, he took us up to his palace, where he gave a great banquet to all the attendants, instead of the Emperor; who, if he had been present, would have assisted at the Mass in the church, which is dedicated in the name of the Saint, in the neighbourhood of the Sobor; and afterwards would have given a splendid entertainment in his palace: for their love of St. Nicolas is very great. After the banquet, they arose, and performed the devotion to the Παναγία; and the Patriarch took the censer in his hand, and incensed the images and the attendants; and then performed a Πολυχρόνιον for the Emperor and Empress, and for their son and his sisters and daughters, by name. Then he poured out, with his own hand, for all the persons present, a round of cups of mead, to the health of the Emperor; and we went out. We learnt from him, that the Emperor

* لان الرعية في اين ما كانوا عبيد مها نين كانوا اولاد فلاحون للملاه و صاروا الان فلاحون للمصكوفيون *

still continued residing at Smolensko, on account of the mud and rain, which had accompanied the arrival of the autumnal season, to the ruin of the roads. The worst of this was experienced at Moscow, where the wagons and horses were utterly unable to pass along the streets; and as for us, we could not go out of the house to market, on account of the deep mud and clay; deep enough to sink in, over head. For this reason, at this period, the price of provisions rose very high, there being but little importation of them from the country. All the people, and most of all ourselves, prayed to God that he would cause the earth to be frozen, for the relief of his distressed servants. The Emperor therefore remained at Smolensko, for the sake of his baggage, till the ground should be frozen, and he might move away thence. A report was spread, that he would come this day; but the Patriarch informed us, that on this day he had gone to assist at Mass in a convent on his road, by the title of St. Nicolas, and commonly called Mojaiska. The portrait of this Saint they always draw with a naked sword in his right hand, and, in his left, the city of Moscow; as he appeared in a vision to the Kniaz of Moscow, at the time of the war with Timourleng, which we mentioned before. The convent is about ninety versts distant from the city. We were much delighted at this news. Afterwards, he passed from that convent to another, which he had newly built, in the name of St. Saba the Younger; and there he assisted at Mass on the Saturday.

On the Sunday afternoon they rang the great new bell, to announce the coming of the Emperor; and all prepared to meet him on the morrow. This bell is the one we gave some account of before, observing on the nature of the works, and the machines and engines which they had been busy about during the summer; that is, a great number of janissaries, under the direction of their able and ingenious master. They had been incessantly employed about this bell, from the month of Ishbat, till this feast of St. Nicolas. Our principal amusement, during the summer, was going to see them. Before we set out for Novogorod, their labour had been very great, in transporting the large pieces of copper, weighing them, and placing them in the five furnaces. Each piece was, with great difficulty, moved by forty or fifty janissaries, assisted by machinery, and placed in the scales; and then in the furnace. Thus they were employed till we returned from Novogorod; and then they luted up the doors of the furnaces, and burnt the fires for three days, till the whole of the copper melted, and became like water. They stirred it with long iron rods, through holes in the doors of the furnaces; and from the violence of the heat, its surface had become red hot. Then a

number of janissaries came and took off the covering, which was of the bark of the *Flamor* (فلامور) or Linden-tree, which had been erected to keep the place from heat and rain. Some fear began to be felt, lest a great fire should break out in the city, from the heat of these furnaces, which truly resembled the fire of Hell; and one of the Heads of the Clergy came and performed here, over the pit, an *Ἀγιασμός*, and gave his blessing to the work. And now they let go the issues of the five furnaces from under them; and the copper ran all into the channels leading to above the ears of the bell. This was at night; and they would not permit any person to look on. Till the end of this day, they had been continually scumming the metal. From the great weight of the copper, it made a hole in the bottom of one of the furnaces, and ran away among the bricks; and so there was lost a part of what had been prepared by the master: but they immediately brought him much brass and silver; and put it into one of the furnaces, where it soon melted; and they let it flow over the other, till the whole was filled up. They had to wait three days for this new bell to cool; and then they began to take away the bricks and earth which were around it; an operation which consumed a considerable portion of time. As soon as the report was spread of the coming of the Emperor, they worked day and night; and the Patriarch continually overlooked them, accompanied by the Emperor's lieutenants, stimulating their exertions to the utmost: most times he used to invite our master, also, to accompany him in viewing the work. And now was perfected a bell, which must rank among the wonders of the age for its magnificence and the vastness of its size. After this, for a long time, they were employed in cutting away the furnaces and the mounds raised for the purpose of confining the copper within the mould, and in cleaning the surface of the bell; until the first of the month Canon the first, when they resolved to remove it from the pit, and hang it up.

On this occasion came one of the Heads of the Clergy, with all the Priests and Deacons of the Church, in their copes, and performed an *Ἀγιασμός* a second time; setting figures of the Church of the Resurrection and Jerusalem, made of silver, and sprinkling the bell and the place around. In the mean time, the engines, with large ropes fastened to them, were made ready before us, and the people of the city collected to see the sight: each of the engines, which were sixteen in number, was worked by seventy or eighty janissaries; and on the rope of each engine sat a man, to direct them from it, and to make them pull all together and equally. It was a day that exhibited a spectacle which will be

accounted for ages. A great number of the ropes broke ; and they immediately substituted others for them. After great exertions, and immense labour, surpassing all description, they at length so far succeeded in raising it, as to suspend it about the height of itself over the pit; and this was at the end of three days' continued efforts, assisted by every contrivance that art could suggest. They then placed a bridge of immense timbers over the mouth of the pit, and covered it all over. Above this, again, they placed another bridge; so that this wonderful bell rested upon it. Afterwards, they began to hang to it the iron clapper, the weight of which is two hundred and fifty poods; the thickness such, that we could with difficulty embrace it with our arms; and the length more than a stature and a half. They now began to clean this surprising bell, both inside and out, and to polish it: and now appeared the exact effigy of the Emperor, with that of the Empress opposite to him; with the Messiah over them, giving them His blessing, as they, on the face of the bell, turn themselves towards the church on the east side. On the back of the bell is the image of the Patriarch Nikon, in his cope and crown, with his crosier in his hand; an exact likeness. Under the shoulders, at the top of the bell, are figures of Cherubim and Seraphim, with six wings, spreading all round: over them is a circular inscription in very large characters, as there is also on the rim below. The thickness of the rim of this bell is more than an ell, as appeared to me. When we went in, and stood under it, we seemed to ourselves to be under an immense tent; but no one knew how many braces its circumference was; for none ventured to measure it, as it was continually guarded by a janissary standing near. For my part, I ceased not to scheme and to pay my court, till I made acquaintance with the artist himself; and, inviting him to my lodgings, prevailed on him, by my civilities, to tell me the extent and measure of its circumference. It is eleven braces, which I found, by measuring with my hand, to be just ninety-three spans. I inquired of him the sum it had cost: he said, fifty thousand dinars: and to the same purport the Muscovite Patriarch secretly informed our master. I asked him also the weight: he told me it was only a few poods short of twelve thousand five hundred. We reckoned that every pood is equal to thirteen okkas and a half, and every thousand poods to thirteen thousand okkas, neglecting the halves. The ten thousand poods are, therefore, one hundred and thirty thousand okkas, without the halves; and the two thousand, to make up the twelve thousand, are, six and twenty thousand okkas. The whole sum is consequently about one hundred and sixty thousand okkas complete. The like of this extraordinary,

immense, beautiful and singular bell there is not in the world, nor has there ever been, nor is likely to be. It surpasses the understanding of man to conceive such a wonder; achieved, notwithstanding, by the present monarch, in his reign; by which he has exalted himself above all his contemporaries. To our good fortune, the work was completed in our presence. A person, who had been in the country of the Franks, told us, that in the city of Paris (پاریس), capital of the kingdom of France, there is a bell resembling this new bell, except that its circumference is only seventy spans. They glory much in it, saying that it has no equal in the world: but this new one has surpassed it greatly.

To return:—On this day, which was Sunday, and the third of the Feast of St. Nicolas, the Emperor departed from his monastery, and came to one of his imperial palaces in the neighbourhood of the city, at a distance of only three versts, and slept there: on this account, after Mass, they began to toll the new bell. For this purpose, they tied to the clapper four long ropes, which about one hundred janissaries began to pull on the four sides, so as to bring the clapper to the sides of the bell: and now a sound issued from it that astounded and terrified the hearer; for it resembled the voice of thunder, and the beams of wood upon which it was suspended, though of immense size and thickness, undulated like ropes with its motion, and quivered violently. We ran away to a distance from them, fearing they would break and fall upon us. Thus they continued to toll it till the evening, to announce the Emperor's arrival on the morrow. As to the Patriarch, he went on the evening of this Sunday, accompanied by his superior Clergy, to meet the Emperor on the road, by night. Having seen him, and made his salutations to him, and blessed him, he returned in the morning early.

SECT. V.

RECEPTION OF THE EMPEROR, ON HIS RETURN TO MOSCOW.

ON the morning of Monday, the tenth of Canon Alavval, they tolled the new bell, together with all the other bells around, the whole length of the day; and going to the Sobor, we assisted at Mass with the Patriarch. Afterwards, we went up with him to his palace; and after the fifth hour had struck, we descended to put on our copes, and the Patriarchs theirs, in the Νάεθης. The Patriarch of Moscow robed our master in one of his own sakkos and Ὠμοφόρια, braided with

pearls, and placed on his head his Stambouli crown. Then they walked out, in grand procession, to meet the Emperor, with banners and tapers, attended by all the Clergy of the town, as well Priests as Deacons. The image of Our Lady Portartissa, which we mentioned formerly, the Patriarch gave, with all its gems and gold, to be carried by the Monks of the Holy Mountain who happened to be present, and the Monks of the Cossack monasteries; who chaunted to her a *Παράκλησις* in the Greek language. When we came near the gate of the imperial castle, we observed that they had adorned the rails (المصاطب), and the steps, which are on both sides of the gate, with green baize. We then went forth to the open court, to the oratory, built of stone; and after they had performed a prayer, and thrown incense, the Patriarch bestowed a blessing with the cross, on the four sides. As we thence went down, the troops and people were standing in rows on both sides; and we proceeded towards the river on the Kalouga road. The rails (مصاطب) also, on both sides the two gates of the second wall, had been adorned with red cloth. When we had passed the bridge over the ice, and were come to the famous *Meidan* or race-ground, we found they had also, in the middle of it, set up two rows of rails with high steps, and had covered them with green baize. The day was excessively cold, and the snow very deep; yet the people were all bareheaded. Every moment there came, on the part of the Emperor, an archon to the Patriarch, to beseech him to stop where he was, for fear he should be fatigued with walking along the road. But he would not; and we moved on at a quick pace, the choristers chaunting all the while, with the intent to meet the Emperor at the earthen wall. And now came forward the military and the grandees, and the troops (يدكات) of horse on both sides the road, whilst we proceeded in the middle on foot; every time we came near a church, being received with the ringing of the bells, which the young men plied with alacrity; and by the Priests and the whole Clergy coming out with the images of the church, the cross, and the censer, to meet the Patriarchs. Thus having walked for a whole hour, we at length approached the earthen wall; where the Emperor came up, and we joined him. He had been sitting in his sledge, which was ornamented with the banner of the church of that title, representing the Assumption of Our Lady, beautifully painted and adorned. As soon as he saw us at a distance, he alighted; and advanced on foot, attended by his grandees, having his head uncovered. He came and stood opposite the to Patriarch, at a little distance; having his grandees on his left;—and the Archbishop of Tversk, carrying the Cross of Constantine

in a sort of house or frame, such as is used for pictures, with folding-doors of gilt silver to shut over it, which the Emperor had lately had made; one of the Archimandrites carrying the head of St. Chrysostom in a silver box; (both of which reliques we gave an account of heretofore, viz. that he had sent and had them brought from the Holy Mount;) another carrying the image of Our Lady Vlashirnas; and others carrying other images; on his right hand. Thus the banners and images were ranged close to each other, all around him. Then the Archdeacon took the censer, whilst all were silent, and said *Εὐλόγησον, Δέσποτα*. The Patriarch replied, *Εὐλόγητος*: and he read a Gospel from St. Luke, with his head uncovered, as usual, "Who has a son; and he shall ask his father for bread, and he shall give him a stone?" At the end of the Gospel, the Archdeacon went and presented the book to the Emperor to kiss, &c. Then the Patriarch, having concluded the prayer, gave a blessing, with the cross, on the four sides; and, advancing near to the Emperor, began to praise him, and thank him, strengthening his good intentions by examples and encomiums, as Moses did with Pharaoh, &c., and as Gideon and Abraham, and by such other examples from ancient histories; speaking also of Constantine and Maximianus; and saying such words as guide to wisdom, distinctly and at length. Then he blessed him with the cross, and sprinkled him with *Ἀγιασμός*; as did also our master, and the Servian. Then the Emperor, having passed with his archons before all the images, returned to his place; and the archons advanced near the Patriarch, that he might bless them. Reciting their praises, and thanking them, he gave them his blessing; saying, "I thank God for your good fortune, and your victory over your enemies," &c. At this moment, the Emperor advanced towards him, and said to him: "Father, you have given yourself sufficient trouble about it. This victory, which God has granted us over our enemies, was not gained by our sceptre, nor by our sword, nor by our alms, nor by our troops, but by the great number of your holy prayers in our behalf: these produced the effect of what we have done, beyond our hopes." When we heard these words, we were astonished at the greatness of the Emperor's humility, and confidence in God. Then the Patriarch advanced, and presented to him a gilt image of Our Lady, and, in a silver dish, a cake of bread, with a beautiful silver salt-cellar upon it, full of salt; then a pitcher of wine; making many parables upon them. The Emperor took them in his hand, and, kissing them, delivered them to his pages. Then the Emperor took the Cross of Constantine, with the Head of St. Chrysostom, and the rest of the images, and delivered them to the Patriarch; as much as saying,

“ Let them henceforth remain in your keeping.” The Patriarch having kissed them, delivered them to the Chief of the Deacons ; and the Deacons carried them among the other images. There were standing with the Emperor, on his right and left, four Βασιλόπουλα or Princes ; namely, the sons of the King of Siberia, the Tartar ; and the son of the Georgian, whose face shone like the sun, stood nearest of all to his Majesty. He had gone out to meet him, together with Kasimobo, who had been lately baptized. Then they returned in procession : and when we had departed to some distance, the Emperor resumed his seat in his sledge, with the banner of the church over his head. When we came to the Meidan, the Archimandrites and Deacons went on before, and, standing upon the scaffolds or railings (المساطب), sprinkled the Ἀγιασμὸς they carried with them, upon all passing by on each side ; the scaffolds having been erected for this express purpose. In like manner did others of them, at the scaffold by the gate of the city, and at that by the gate of the Palace Castle. When we had ascended to the Circular Oratory, we took our stations round it ; and the Emperor came and stood there, whilst the Archdeacon incensed him. Then we descended, and entered the precincts of the Sobor Church, amidst the ringing of all the bells. Out of the church came a congregation of many persons, carrying a great number of wax lights, for the hour of night was come. We entered the church by the western door, the same we had passed through going out ; and the Patriarch ascended to his throne (مَنبَت), the rest placing themselves around him. The Emperor then entering, kissed all the holy pictures of the church, as also the bodies of the saints : then he paid his devotions to the images carried by the Clergy. Afterwards, the Patriarch descended, and presented to him the box containing Our Lord’s garment : then, having waited a long time, till the key was brought, the Patriarch broke the seal ; and taking out the garment, gave it to the Emperor, who opened it, and kissed it. After the box had been again shut up, and sealed, it was carried back to its place. Then the Patriarch went out, to give a parting salute to the images carried by the Clergy of the district, and incensed them without the church. Afterwards, they carried them back to their places : then he returned ; and having concluded the prayer, went out with the Emperor and his suite : then, having blessed him, and wished him happiness, together with our master, he passed on to his palace.

As for us, we disrobed with the others ; and returned to our convent, an hour after nightfall, almost perished and dead, with the fatigue of walking, the excessive cold, and extreme hunger. Nor do we know how long this constancy must

endure. God help us to the end! What excited our astonishment most was, the conduct of the Emperor, who, though come from so long a journey, walked so far in the procession with his head bare; and not only that, but stood such a while waiting for the key to open the box of Our Lord's garment, which he kissed, as he did all the images, with perfect thanksgiving. Yet he had been absent from his wife full ten months; I should say, a whole year: for, as we mentioned before, on the first day of the month of Ishbat, last year, she brought forth a daughter; and yet the Emperor was not engaged about her:—God prolong his reign for ever, Amen! From the greatness of our joy at his arrival, we forgot all our troubles and sufferings on this day, when we beheld the beaming light of his countenance; for it shone and beamed wonderfully, and was exceeding full, from the abundance of his joy, for his victory and conquest of provinces, and the defeat of his enemies.

SECT. VI.

TREATMENT OF AMBASSADORS AT THE RUSSIAN COURT.

RECEPTION OF THE CÆSAR'S ENVOY.—SECESSION OF THE SWEDES FROM THE RUSSIAN ALLIANCE.

ON Saturday, the sixth day after the Emperor's arrival, he called to him the ambassador of the Cæsar. The janissaries, with their banners, drew up on both sides, from the ambassador's lodgings to the palace, in close lines: and when the ambassador passed along, they turned their muskets in his face (داروا التفذك لوجهه). The meaning of which is this: "O you! if you are come to stir up a war, we are ready for you." In store for every ambassador coming to the court of the Muscovite Emperor, great affliction is laid up. First of all, they place round his dwelling a great number of janissaries, to guard him day and night: these are changed every day. Then they suffer no one of his suite to go out alone, to take a turn in the city. The lodgings of the present ambassador they had been guarding with very great caution; and had not suffered any stranger to go in to him, nor even to enter the precincts of his house. This was entirely from fear, lest there should be among them spies, to steal the news, or take letters to the citizens, or receive letters from them to send to their country. On the day the ambassador is called before the Emperor, they have great care to watch him closely. It is their custom, when an envoy like this comes, not to make

known the ostensible cause of his coming, or the design of his appearance, till they have first drawn from him his real motive: and the Ministers of the Emperor inform themselves of his personal demeanour, not once, nor twice, but a great number of times, before he is presented to the Emperor; that they may see if his answers and discourse are in conformity with his letters, which he has brought with him; and they observe whether the contents of these are in perfect accordance. On this point, their investigations are so multiplied, that I am unable to enumerate them. When they wish, as on this day, to invite the ambassador into the Emperor's presence, they are incessantly and most diligently busied, from morning till night. They are accustomed, when they take the imperial sledge or horses for him, upon arriving at his abode, and at the moment he prepares to mount, to dispatch swift messengers, to inform the Emperor that he is descending the steps of his hotel; then, that he is mounted: and they ceased not, on the present occasion, sending messengers, to the number of some forty or fifty times, on pretences enough to make the heart sick of their futility. There sat on each side of the ambassador one of the Emperor's archons, making various pretexts for their attendance.

This ambassador brought to the Emperor, from the Cæsar, a small casket full of gems, and, in a rich vase, some of the miraculous reliques of St. Nicolas of Mira: for the body of this Saint, as we mentioned before, is in the country of the Germans. This present they knew would be in high estimation with the Emperor, who treated this ambassador with great respect. We succeeded, afterwards, in learning the cause of his coming. It was to say, on the part of his sovereign: "I praise God, and thank Him, for having given you victory over your enemies, and that we are thus become neighbours." For the city of Wilna is on the confines of the Cæsar's territories: they said, it was only five or six days' journey distant from his capital. He does not love the Poles; and between him and Sweden exists great enmity; they having been engaged in continual wars for the space of fifteen years, in which the Swedes were victorious; for they are extremely valiant; and had taken from him fifteen fortresses, sword in hand. On this account, he had made peace with them in spite of himself, and, as it was said, paid them tribute.

These Swedes had been hitherto carrying on war in conjunction with the Emperor, and assisting him; and had taken back their towns which were in the hands of the Poles, as the main object of their wishes; when, on a sudden, the

cursed Radzivil repaired to them, with his brother, and, paying them homage, delivered to them what remained to him of his territory, and, with the consent of the Poles, the two seats of their government, viz. Warsaw and Cracow (برشاوا و قراکوب), which the Swedes took possession of, and garrisoned. Thus they broke the ancient friendship which existed between them and the Emperor; and produced that opposition to each other, which we shall speak of in the sequel, by joining the Poles in their war against the Emperor at this time. The Cæsar therefore, having learnt this, sent the present ambassador to inform the Emperor of the treachery of the Swedes; and to ask him to unite with him, in word and deed, in making war against them; for the occasion now presented itself.

It was said, that the Cæsar's ambassador was accompanied by two others, sent by the Pope to the Emperor on business of concordance and friendship, and to intreat him as to certain affairs of God, best known to himself, of which we are unable to give any account. The Emperor, therefore, bound himself in the greatest amity with Cæsar, to the infinite delight of the latter; as we observed and knew, from his sending afterwards, by an estafette, a letter to the Emperor, to reply to him, in thanks for his great and wonderful kindness to his ambassador, and for the policy of his conduct; entitling him, in his letter, and saying, "As I am the Cæsar of the Empire of the Franks, so have you now shewn yourself worthy that I name you The New Cæsar of the Empire of Orthodoxy." The Emperor was delighted in his heart with this new title, to an infinite degree; and his friendship and kindness to the ambassador increased greatly.

Afterwards, on the passage of the Cæsar's ambassador, the troops turned their muskets back, through respect to him; but, on the contrary, whirled them in the face of the ambassador of Sweden, on account of his hostility and treachery. As to the latter, when he was sent in the summer by his sovereign the king of Sweden, he came on terms of friendship, as formerly, and brought to the Emperor, on his presentation, very splendid gifts; which we saw carried before him by fifty or sixty janissaries, in trays of silver gilt, heaped with various kinds of valuables, surpassing description. For when the king sent these presents, there existed not, as yet, between him and the Emperor, any hostility; and the latter had hitherto treated his ambassador with great respect, and daily caressed him. But as soon as the Emperor ascertained the truth of the king's hostility towards him, he fell into a great rage with the ambassador, as we shall detail hereafter; and now sent to cut off all the supplies of provisions, which had been

usually carried and transported into Sweden, so as to prevent their receiving any eatables from Muscovy; issuing a strict prohibition, to all the ports and frontier, to sell them any thing of their products; so that their means of living were completely interrupted on this side.

SECT. VII.

APPEARANCE OF A VENETIAN AMBASSADOR AT SMOLENSKO.—PERFIDIOUS CONDUCT OF THE POLES TO THE VENETIANS.—VISIT OF THE EMPEROR AND EMPRESS TO THE SOBOR.

WHEN the Emperor was lately in Smolensko, there came to him a great ambassador from Venice (البندقية), who had travelled, over the ocean, to the port of Archangel; and having, at the invitation of the Emperor, repaired to him, was presented to his Majesty in Smolensko; when he laid at his Majesty's feet some magnificent presents from the Venetian treasury. No one knew with what intent he was come. From the most ancient times, no ambassador from Venice had come to the Emperor of Muscovy: and now the Emperor refused to let him come to Moscow, lest his business should be disclosed; but he sent and took from his treasury some valuable furs, as we ascertained, to the value of more than one hundred thousand dinars, to clothe him and his retinue, and as a return for the presents of those who sent him. And now, after the arrival of the Emperor, I ceased not to inquire, and ask of my companions and friends, on what account this ambassador had come; till I learnt the truth; which was, that formerly no mention was made in the country of the Franks of the Emperor of Muscovy, nor any notice taken of him; but now, when the news reached them of his victories and conquests, and of his capture of Smolensko—that great city so renowned over the whole world, that second Bagdad—they became astonished at his greatness; and the Venetians, alarmed on all sides with the cry of war, sent to him this ambassador, with letters, congratulating him on his conquests, and requesting the assistance of his troops for the next ten years. This was done by the unanimous agreement of the Prince (الپرنچپوس), that is, the President or Doge of Venice, with the twelve Archons: for they knew that the Emperor, in strict conformity with his engagements, and for the sake of his religion, had marched out against the enemies of his faith. With great joy, the Emperor now hastened to

give them a favourable answer; writing to them, that they should be patient and persevering, till the time it should please God to grant them their desires. As soon as this letter reached the Venetians, they rejoiced exceedingly; their learned men produced poems and sonnets in his praise, in the Greek language, which we saw afterwards; and the love of the whole nation for him was great, as we shall presently have occasion to shew.

At the beginning of the war between Venice and the Turks, when the power of the latter was great, the Venetians feared much, and sent an ambassador to the Crâ of the Poles, first; and with him four hundred thousand dinars, supplicating his Highness for succour, and begging him to employ this money to pay for ships and troops, to be sent by the Black Sea, in order to cause a diversion to the Turks on that side. The Crâ answered them according to their wish, in concert with the Grandees; and took the affair in hand. But the treacherous Polish Grandees afterwards turned from their word, and, proving false, refused to co-operate, saying, "We, who are inhabitants of our own country, employ the means we have for the removal of evils from that country; but the Turks by no means molest it." The Crâ, having no power over his nobles, was reduced to make a wretched and despicable appearance before the Venetians. The worst of it was, that the afore-mentioned persons expended the dinars shamelessly; whilst the ambassador continued among them until he died: and the Crâ, on this account, very much enraged against them, formed his plan to punish their misconduct. Sending the Hetman Chmiel to the Cossacks, he brought his designs to bear, till he arose, and, attacking the Polish Grandees, killed the greatest part or nearly the whole of them, and took possession of most of their lands and villages. The remainder of them, seeing this, ceased not to machinate, till they contrived to poison their Crâ, as we have already mentioned; and he died. For his successor, they appointed his brother; and it is he who still exists. For these reasons, the Venetian State was most amicably disposed towards the Emperor; whilst the Franks, in general, do not love him, because he is orthodox. But the Venetians, having seen that the Poles, though of their own kindred and religion, had refused to assist them, and, proving treacherous to them, had wasted their money; whereas, on the contrary, this Emperor, though so far removed from them, and an enemy to their religion, had given them a favourable answer to their message, and promised them assistance; became greatly increased in their affection towards him. He afterwards sent them an ambassador, in company with the afore-mentioned minister of the Cæsar; as he had to pass through the Cæsar's territory, to come to them.

To return :—On the morning of Low Sunday (الاجداد), the Patriarch invited our master; and they performed Mass together in the Sobor, in presence of the Emperor and Empress. The latter, from the time of the Emperor's departure last year, at Pentecost, had not come down to the church. It was this Patriarch who first enjoined the Empress to come down, and made her a particular chair for herself. Formerly the Empresses were not in the habit of resorting to the church by day, but only by night. When the Empress descended from her palace, the janissaries were employed to drive away the people on both sides; whilst all the wives of the Grandees walked before her in troops, in admirable order, in the same manner as the الشطار والسلاقيہ before the Emperor; every two dressed in a different way, but most of them in dark or violet-coloured velvets; bearing on their heads, above the calpack, a small white veil, hanging loose; above it, a kind of lappet of sables, or costly black fox, slit in two, to the shape of their heads; and copes on their backs. The Empress entered after them, with her mother leaning on her right arm, and attended by her sister, who is married to the Grand Vazir, on her left. The rest of the serving-women and girls followed behind; the married women wearing on their heads a large white veil; the maids, a kind of shimas (شماس) made of sables. On the present occasion, the choristers chaunted for her the Πολυχρόνιον. After she had made her adorations, she stood by her chair; and they let down her veil, on the right side, that the people might not look on her. Her parents and uncle stood near her; and all the wives of the Grandees, with her maids, stood on her left hand, near the door of the church, on the north side. They let down a curtain (ضراي) from the centre pillar to the wall, to keep people from seeing them; so that they were as in a house, enclosed on every side. Then the Patriarch went down to her Majesty, and gave her a blessing with the cross; and having sprinkled her with the Ἀγιασμός, returned to his place. After the Empress came the Emperor, who, having kissed the images and the reliques of the Saints, according to his custom, approached the two Patriarchs; and they blessed him with the Cross, and sprinkled him with the Ἀγιασμός (ولكشمتة), and he passed on to stand by his chair; when they began the Hours: for it is usual with them, for the Patriarch to robe, and sit waiting till the arrival of the Emperor. After the Body, or sacred Host, had been carried round, the Patriarch came out, and blessed the Emperor and Empress with the cross; and after the Mass, he ascended the Ἀμβων, and read the Lesson of that day. Then he gave to the Emperor and Empress of the *brote* or consecrated bread (بروتي), and to most of the Grandees of the

empire, the Priests, and the Monks. The two Patriarchs then entered, and put off their robes; and coming out again, blessed the Empress, as before. At this moment the Emperor stood in his place; whilst the Priests, Deacons, and choristers, all came and kissed his right hand, as performing their salutations. After the Patriarchs had accompanied the Emperor out, and he had departed, the whole congregation left the Church; and after they had closed the doors, the Patriarch went round before the Empress, who paid her devotions to the images one by one, to the reliques of the Saints, and to the box containing the shirt of Our Lord. They then led her out, and she departed. When we came to our lodging, they set before us a repast, furnished by the Emperor and the Patriarch.

SECT. VIII.

DESCRIPTION OF THE PATRIARCHAL PALACE.—FESTIVAL OF ST. PETER.

PERSEVERANCE OF THE RUSSIANS IN PRAYER.

DRESS OF THE MONKS AND CLERGY.

THE Patriarchal palace here is very ancient, having been first begun to be built by St. Peter, the first Metropolitan of Moscow; but on a very small and confined scale, without any court, and overhung by the buildings inhabited by the Empress. But since this Patriarch has been raised to his station, he, being a man fond of building and of ever renewing, asked of the Emperor the grant of an enclosure near to him, on the north of the Sobor: and having obtained it, he began upon some large and beautiful buildings, in which he employed German architects. Under these buildings he constructed seven halls, a bakehouse, and a large kitchen; so that the heat should ascend to the rooms above. The steps to this building he ordered in an admirable manner, placing them opposite to the old road to the Sobor; so that he always stands here, to give his blessing to the Empress's court. On the top of it he has raised a divân, looking over the country; and thence has made a passage leading to the Empress's palace, for the convenience of secret communication. He has also made another way, reaching to the ancient apartments. In the centre of the divân he has built a beautiful church, dedicated to their Metropolitans, the Saints Petrus, Alexius, Ivana (ايونا), and Philip the Minor; and painted these Saints upon the door. On the inside he has painted the portraits of the six Patriarchs, from the time the Patriarchate was erected, at the epoch of the Constantinopolitan

Greeks. The first of them was named Job ; the rest, Germanus, Gerasimus, Philaretus, Josephat, and Joseph. His own portrait he has placed after them ; for he is the seventh Patriarch. This church he has ornamented greatly ; and the most of his time he used to perform his devotions here. This divân has, on the outside, immense balconies, commanding a view of all the Empress's palaces : from this you enter into another large divân, wherein those persons who wish to see the Patriarch stand waiting, until he has given them leave to enter. Thence you pass to the great divân ; the architecture of which surprises the mind, from its extraordinary height, length, and breadth. Its greatest beauty is an exceeding wide cupola, without any pillars in the centre ; all around which he has made rows of steps. The pavement remains like a lake in the middle, to which nothing but water is wanting. He has also adorned this hall with beautiful tapestry, of a variety of colours. This apartment has its immense windows (glazed with panes of beautiful crystal, prettily ornamented with various flowers, which might be mistaken for real) looking over the Sobor ; and, on the other side, over the court of the Patriarchal palace. He has furnished it with a large stove of handsome glazed tiles, standing near the door. The whole of this building is joined with iron, from side to side. This divân he has named the *Christov*, that is, the Christian Divân. Within this place is another room, which he has placed as a *νάβηξ*, or porch, to a large, beautiful, and very lofty church, built by him, and dedicated to the Trinity ; which commands a view of the open ground before the Convent of the Judabi. On the top of it he has made *κατηχόμενα*, which go all round. From the *νάβηξ* of this church he has carried out three passages, with steps : one begins the descent from it to the Sobor, as it is in front of its north door ; another descends to the new palace-yard ; and the third, going up, leads with steps to the highest part of the precincts ; where he has built two other similar churches ; and rooms for the Deacons, towering over the whole town. At the corner of the *Christov* is a door, leading to the new wooden structures, with rooms within rooms, to a great number, for his habitation during the winter : since all the inhabitants of these countries are averse to living in stone houses ; for, when their stoves are heated, they strike the head, and cause severe headaches : on this account, they are obliged to have all their buildings with close passages. All the doors of these apartments of the palace are covered with cloth ; and the wooden houses, for winter, are close to those of stone. All round these buildings are close passages, and the doors of all the apartments are covered with green baize. In a word, these buildings are an object of wonder to every

one; for scarcely in the royal palaces is there any thing to equal them. The ablest masters of the age, from every country, were employed three years upon them. I was informed, by the Archdeacon and the Treasurer, that the Patriarch spent upon this edifice more than fifty thousand dinars, without counting the value of the stone, tiles, &c., which the Emperor furnished to him; besides the contributions of all the ministers of state; and remembering also, that the greatest part of the workmen were his own serfs. It might appear that the building was just now completed, and furnished this last week, for he had kept it shut up until now. The reason was, that it happened on the Friday of this week, the one and twentieth of Canon el Avval, to be the commemoration of the decease of St. Peter, first Metropolitan of Moscow, whose body is preserved in the Temple, or High Church. It is the custom with them to assemble on this day, for the purpose of commemorating him with very great solemnity; as we mentioned formerly, and witnessed on the present occasion; and even with greater solemnity than they celebrate the Birth of Christ. The Patriarch is accustomed, after the Mass, to give a banquet to the Emperor, to the Grandees, and to all orders of the Clergy, with great splendour, in his own palace. Fortunately, it happened that his new palaces were just now completed. As, however, the Saint's anniversary fell on a Friday, on which day the eating of fish is not allowed, and no feast can be perfect with them without fish, they put off the festivity to the next day, that is, to Saturday. The Patriarch sent word to our master, that he was to rise at night, to attend Matins with him in the Sobor. On the morrow, after Mass, was the banquet at the Patriarch's new palace: in the evening they performed Vespers; and after the eighth hour of the night they tolled the great bell for Lauds, at which the Emperor attended.

This night, our Lord the Patriarch presented to the Emperor a petition, beseeching him to let him go his way. His Majesty answered him, "Have patience, till after the Feast of the Immersion." We did not go forth from the church till the sun was risen. After the Patriarchs had given their blessing to the Emperor and Empress, we at length came out; and returned to our convent, nearly dead, with the fatigue of walking, and standing from the ninth hour to the sixteenth.

We suffered, during this night, from the severe cold and frost what was sufficient to kill us, especially as we had to stand upon the iron pavement. God is witness, that our souls were ready to depart from us. In regard to my poor self, I actually attempted to go out and run away from the sacristy; but it was

impossible, for the Emperor was standing before the south door, and the Empress before the north door, so that patience became a necessity. When I arrived at the hotel, God knows that I remained three days without the smallest power of standing on my feet. Though they should be cut with a knife, or if I plunged them into boiling water, there was no feeling in them, either for heat or cold. In this disorder they continued for nearly two months. Now what, in the name of God, is the meaning of all these Prayers and Vigils? But what surprised us most was, to see the boys and little children, not those of the common people, but the sons and daughters of the great officers of state, standing bare-headed and motionless, like statues, without betraying the smallest gesture of impatience. What wonderful constancy and faith! This is only a sample of what we noted down, of the Vigils observed in this city of Moscow; this great city, so celebrated throughout the world.

About an hour after our departure from the Sobor, they tolled the bells; and we returned to it again, though we were perishing and dying with fatigue, want of sleep, and cold. The two Patriarchs vested their robes: and on this day robed with them, three Bishops, ten Archimandrites wearing mitres, regular and secular Priests twelve in number, twenty Archdeacons, and upwards of five and twenty Readers and Sub-deacons. These, with the two Patriarchs, and the Archbishop of Servia, made, in all, more than seventy Ministers within the sacristy. After we had come out from the Mass, and had taken off our robes, the two Patriarchs went forward to the Emperor's palace, to give their blessing to his Majesty.

The Patriarch Nikon, out of his great love for the caps and latias of the Greeks, had just now made for himself a new white latia, in the cut of those of the Greek Monks; only over his eyes were cherubim of brocade and pearls: for the latias of the Russian Monks, and of the Heads of their Clergy and Patriarchs, are very ugly. None of them have caps of knitted wool; but all have them small and stitched, without border or fringe: the Monks, in particular, wear very large latias, which cover their eyes, with ears flapping down upon their shoulders. With difficulty can their faces be discerned, especially when they look on the ground. As for the rest of their clothes, the filth of their dress is very great; for they never wash their shirts, but wear them continually, till they drop off: and the garments under their cassocks are mostly of green woollen cloth; such as their vests and hose, which are made of the green baize which the Persians bring them. In a similar way are dressed the Nuns and Abbesses; having their faces always covered with latias, instead of veils. Behind their necks, the Monks wear a

round cowl of wood, covered with cloth, and marked with the figure of a cross : this habit, they say, has been passed down to them, by tradition, from ancient times, that they may be distinguished from the Greek Monks. The Patriarch and the Heads of the Clergy wear stitched caps like theirs, with fringes ; but their latias are very small, close upon their heads, like the dresses of the Syrian nobles : this they have received, by tradition, from the time of St. Peter, preserved until now. This Patriarch had seen no suitable opportunity till this day ; when, conscious of the great love the Emperor bore him, and sensible of the advantage afforded him by the presence of our master, one of the Patriarchs of the habitable world, he mentioned the subject first to him, and then deposited his new latia, as usual, together with the cap, in the sacristy, secretly. Then he besought our master to intercede with the Emperor, that he might wear them ; for he much feared the people, lest they should say that he annulled their ancient customs, and the habit of the Heads of their Clergy worn by their earliest Saints. And so, indeed, it happened to him afterwards ; for when he put them on, the people murmured greatly, but in secret, through their fear of the Emperor. Our master, therefore, now approached his Majesty, and thus addressed him : “ We are four Patriarchs in the known world, and the dress of all of us is alike : by our consent and permission, this our brother has been made Patriarch of Moscow, in the place of the Pope of Rome ; and a token of the Pope is, that he is distinguished from us by his white dress. If it is your Majesty’s pleasure, I should wish that your Patriarch wear, like us, this cap and this latia, which I have newly had made for him.” The Emperor, through his love for the Patriarch, was delighted at hearing this speech, and answered our master, saying, “ Batioshka, Dobro !” that is, “ Very well, Father !” then, taking the cap and the latia from our master, he kissed them, and commanded the Patriarch of Moscow to lay aside those which he had hitherto worn, and put on these. The Patriarch had no sooner put them on, than his face was lighted up with joy, and the Grecian head-dress fitted him splendidly ; for his former cap shaded his countenance too much, as we have before stated, and had a mean appearance, being without border ; and his latia was small, and docked too short. With this new latia the Patriarch was greatly pleased ; but when the Heads of the Clergy, and the Heads of Convents, the Priests, and the Laity there present, saw his new dress, they murmured much ; saying among themselves, “ See how he has changed the dress of the Heads of our Clergy here, which they received, by inspiration of the Holy Ghost, from the time we became Christians, at the hands of St.

Peter! and does not the earth tremble at his act, who, having been hitherto dressed as a Muscovite, has made himself a Greek?" The people exclaimed against him violently, for a long time afterwards; but in secret murmurs, for fear of the Emperor. Subsequently, all the Heads of the Clergy, and the entire body of Monks, desired to change their ancient dress, as it is very much despised by them. Many of them used to come to our master, asking him to give them some of our caps and latias; but we had none to dispose of. If it had happened, that, at this opportunity, any of the Monks of the Holy Mountain had been here with loads of caps and latias, they would have sold vast numbers at a very high price. Those who obtained them, and were clothed in them by their own Patriarch and by ours, shewed faces brilliant with delight. Great jealousy, in consequence, arose among them; and at last they began to make themselves caps of black cloth, exactly on the model of ours and those of the Greek Monks, and latias of black silk. They used to complain before us of the burdensome weight of their old latias, and throw them off their heads; saying, "If this Greek dress were not of divine origin, the Patriarch would not have been the first to wear it." They told us, as news from the Convent of the Trinity, that all the Monks there, to the number of five hundred, had begun to make new caps and latias, changing their dress by permission of the Patriarch. When our master was in Novogorod, two of the Grand Archimandrites, namely, the Archimandrite of the Convent of St. Barlaam, and the Archimandrite of the Convent of St. George, begged of him, and the Voivode interceded for them, that he would give them our caps and latias to wear; which he did. This is the wholesome benefit which our Lord the Patriarch operated among the Muscovites, on this occasion.

SECT. IX.

OPENING OF THE NEW PATRIARCHAL PALACE.—CHRISTMAS FESTIVITIES.

THE Emperor then took the hand of our master; and conducted him to the Empress, to bless her: and after the Emperor was gone out, they closed the doors of the church, till the Empress had paid her devotions to the images, as usual on such a day as this; and she departed. Then all the Deacons went forth with torches, chaunting, before their Patriarch; till they conducted him to his new palace, which he opened for his habitation on this day. As soon as he

entered, first of all advanced towards him our Lord the Patriarch, presenting to him a gilt image of the three Patriarchs, and a large cake of bread, with a salt-cellar full of salt upon it; and blessing him, he wished him joy of his new habitation. After him entered the Heads of the Clergy; presenting to the Patriarch gilt images of the titles of their Sees, cakes of bread and salt, large gilt cups, pieces of brocade and velvet, &c., and making their salutations to him. After them entered the Heads of Convents, and even the stewards, who resided in their palaces in the city, from distant convents; and in the same way, presents were made to him by the children of the Princes (اولاد الملوك). Then the Priests of the district, the merchants of the city, the Grandees of state, and the tradesmen, presented to him cups, soroks of sables, &c. He accepted nothing from any one, but the images, and the bread and salt; with the exception of the presents made to him by the Heads of the Clergy and the convents. There was great bustle and confusion; till, at length, the Patriarch sent to invite the Emperor to his banquet. As soon as the Emperor was come, he bowed, and presented to the Patriarch, first, a cake of his own bread, some salt, some soroks of high-priced sables; and similar presents from his son and Empress: then three cakes of bread, and three soroks of sables, from his sisters; and the like from his daughters; in all, twelve cakes, and twelve soroks of sables. The Patriarch was standing at the top of the room; and the Emperor went each time to the door, to bring in the presents with his own hands, with great fatigue; calling to the archons, who carried them, to deliver them to him quickly; and he was like a waiting slave, wonderful as it is to relate! As he presented each gift, he bowed to the Patriarch, saying, "Your son, the Czar Alexius, bows to your Holiness, and presents to you, &c." Thus, when he offered the presents from his son and Empress, from his sisters and daughters, he mentioned their names.—What surprising condescension is this, which we stood and observed on this day! Was it not permitted to you, O Prince of the age, to stand in your place, and command your slaves to bring in the presents to you? but you must go and bring them in yourself! May God, for your great humility, and for your faith in your Patriarchs, vouchsafe to perpetuate your empire for endless ages!—In his hand, the Emperor bore his black staff, with two small branches. Afterwards, the Patriarch bowed to him, and expatiated on his kindness. Then he seated him at a royal table, which one of his archons had previously set for him, with its gilt vessels, such as cups, salt-cellars, small vinegar-cruets, &c., in a corner of the room, near two windows; one looking towards the Sobor; the other commanding a view of the Judabi

Convent. For the Patriarch, they set another table, near it, on the left : and near that again, another large table, reaching the whole length of that side of the room which is towards the Sobor, at which they seated all the Boyars and Grandees of state. Our master they seated on the right of the Emperor, at a table by himself : next to him, the Archbishop of Servia : and near to them, the Georgian Prince, at the head of the room, at a table by himself : next to the Prince were the three sons of kings, at a table by themselves. Each body of butlers and waiters was charged with the service of one table only. Then they seated the Metropolitans, the Archimandrites, and the rest of the Heads of the Clergy, the Protopapas, and the Clergy of the Sobor, at a large table opposite the Boyars. Near the beautiful large stove in this room they had set a large table, like a high scaffold, with shelves, and covered with cloth, on which were arranged gilt silver cups, and other splendid vessels, for the liquor. From the ceiling were suspended five magnificent chandeliers : one of them, of silver, was near the Emperor's table ; and in the middle of its bulb was a concealed clock, which struck the hours. Just at the moment they sat down to table and began to eat, it struck the sixth hour of the day, so that there remained less than an hour till evening.—See what sufferings we underwent during the preceding night, and the greater part of this day ; that is, during four and twenty hours, standing up, and fasting!—Having entered among the crowd in the hall, we went thence to our apartments to dine, and returned afterwards to the festivity. As they had begun to eat, one of the Anagnosts began to read the History of the Saint, according to their custom, at a desk in the middle of the room, with a loud, harmonious, and sweet voice. For a little while, the singers came and chaunted : but, for the most part, the Patriarch and the Emperor delighted only in the chaunting of the Cossack children ; many of whom the Emperor brought with him from Poland, and gave them to the Patriarch, who dressed them in the finest clothes, gave them pensions as his servants, and afterwards ordained them Anagnosts. They always took the lead in singing ; and their music was greatly preferred to the harsh and gross intonation of the Muscovites. These chaunted for some time, and then the Cossacks sang after them. When they had finished, the reader resumed the completion of his History. From the beginning to the end of the repast, the Emperor never ceased to offer to our Lord the Patriarch plates of meat from his table, and presented to him many cups of drink ; talking to him, and shewing him great friendship and familiarity. The interpreter between them was the Servian Archbishop. The Emperor asked our master to pray for him,

that he might know the Greek language; as Basil the Great had prayed for Ephraim the Syrian, and he became acquainted, in consequence, with the Greek language. When it grew dark, the candles of the chandeliers were lighted, and the room blazed with splendour. Then the Patriarch took the Emperor, with some of his great officers of state, the Princes, our master, and the Servian Archbishop, into his new apartments of wood, where they caroused jovially with princely liquors. It was then the Servian informed our Patriarch of the presents which the Emperor had made to Nikon; and of those which Nikon had made to the Emperor, flowing like the Black into the White Sea, and the White into the Black. Afterwards, the Patriarch presented to the Emperor a large piece of the venerable cross, a relique of some Saint, twelve large gilt cups, a dozen pieces of brocade, &c. Then they came to the outer apartment, and continued the feast till the eighth hour of the night. In the mean time, the Emperor arose, and filled cups of wine for all present, to the health of the Patriarch; which, as the company emptied them, they placed inverted on their heads, to shew that they had drunk the health complete. In like manner the Patriarch filled cups for them all, to the health of the Emperor; and these, having emptied, they placed on their heads, kneeling previously and subsequently. After the healths of the Empress, the young Prince, &c., our Lord the Patriarch, and the rest of the company arose, and retired to their homes. The Emperor remained with the Patriarch till the tenth hour, till the bells rang for Morning Prayer; when they went down together to the Sobor, to Matins and *Ἀγρυπνία*, in commemoration of St. Philip, their countryman; and they did not leave the church till day-light. See what patience and endurance!

In the forenoon of the above-mentioned Sunday, our Lord the Patriarch went to the palace of the Patriarch of Moscow, to thank him for his kindness, in company with all who had been present the day before at the banquet: and many who had not been able to offer their gifts the day before, presented them now.

Early in the morning of Monday, the *Παραμονή* or Vigil of the Nativity, the bells rang, and they entered, to recite the Hours, and to perform a *Πολυχρόνιον* for the Emperor, &c., in his presence, in the Sobor. Having returned to Mass, they did not leave the church till evening. From night onwards, for several successive nights, the great and minor Deacons of the Patriarch, together with the singers, are accustomed to go round to all the houses of the Heads of the Clergy and Convents, and of the Grandees of the city, in troops, to sing Christmas

hymns, and after them a Πολυχρόνιον—to obtain a gratuity: they used to come to our Lord the Patriarch; and the Deacons and singers of the other prelates went round in the same way. At the ninth hour of the Eve of the Nativity, that is, at midnight, the bells rang, and the people flocked in haste to the churches. Between the two great bell-towers is a church dedicated under the title of this festival, and resembling the Cave at Bethlehem, exactly in its shape: for, as we mentioned before, the late Czar Ivan sent a person to view the cave; who then came and built this church on its model. It is usual therefore for the Emperor and his Grandees to perform in it the Vigils of this eve, in company with the Patriarch: but as the machinery for erecting the scaffolding of the bell, and for the construction of the tower, was in use around it, the Patriarch and the Emperor did not go up to it to Matins, but sent thither one of the prelates, and themselves performed Matins before the Empress in the Sobor. The new bell, and all the others, were tolled for the beginning of the service, at the Πολυέλαιον, three times, and as many times at the Gospel. The Emperor had sent, over night, one of his sotniks to our Lord the Patriarch, to invite him to Matins and Mass, and to the banquet, as usual: but the Patriarch Nikon, knowing what we had suffered from the intensity of the cold and from fatigue, during the former night, did not send to summon us to Matins; and it was to us a blessed hour of repose. God reward him for his kindness!

In the morning early, they rang the bells; and our Lord the Patriarch went to Nikon's palace, and was conducted by the Patriarch to the Emperor and Empress, to whom they gave their blessing, and made their festive salutations. Then they went down to the Sobor, and robed together. In the common churches, Mass had been performed at an early hour of the morning. After robing, the Patriarchs sat down to wait for the Emperor. The Patriarch Nikon put on, for this occasion, a new sakkos, which was said to have cost seven thousand gold pieces. After the Empress was come down, the Emperor followed her, wearing a beautiful new crown. His upper garment of heavy brocade was like a sakkos, only with sleeves of *chikpan* (چکپان); and round it were hangings of fringe, studded with stones, pearls, and gold-spangles, according to the usual richness of imperial robes. His under garment was similar; and on his shoulders was the purple or imperial mantle: it was like that cape which the Sakman (السکمان) put round their necks to carry their muskets on: and he never wears it but on great festivals. Being round, it covers his shoulders, breast, and back. It is studded with gold, pearls, and gems, exceeding description; and is embroidered, all round,

with the representation of the Dominical Festivals, about the size of the palm of one's hand, in emeralds and gold. The emeralds are most admirably engraved with the festivals, each being a palm in size; and between the emeralds are similar engravings in pure gold, with the lines blackened, so as to excite admiration at the beauty of the workmanship. Our sight was dazzled with the lustre of the emeralds and other gems. On his Majesty's neck hung a cross, large and valuable, of white bone, we knew not of what animal, carved on both sides with the representation of the Dominical Festivals, in the shape of the crosses of the Holy Mountain, and suspended by large gold chains. The Emperor's staff was of white bone; being one single horn, which made the whole staff, smooth and beautiful; and was, as they said, sent to him, among other presents, by the Persians. One of his great officers held it near him; and two of his Grandees stood by his chair, supporting his arms. After the Mass, the Patriarch read the Lesson of the Festival, at the "Αμβων; and distributed the *brote* to the Emperor and Empress, as our master had instructed them.

After the departure of their Majesties, our Lord the Patriarch went up with Nikon to his new apartments, preceded by all the Deacons in their copes, bearing torches, and chaunting. Having remained here a short time, we passed on to the Emperor's banquet-room; where the feast was prolonged till the third hour of the night; when the Emperor dismissed our master, sending with him some of his great officers, with torches, to accompany us to the hotel. At this moment, the bells rang for Matins, and they went in to the Service.

SECT. X.

SIEGE OF KAMENITZA.—CAPTURE OF LUBLIN.—DEFEAT AND SEIZURE OF PAULUS POTOSKI.—DISCOMFITURE AND RETREAT OF THE KHAN OF THE TARTARS.

ON the morrow, after the Festival of the Nativity, news came to the Emperor, from his army, which he had sent, under the command of the Archon Potorlin, to join Chmiel; with which they marched off together to Kamenitza. On their pressing the siege of that fortress, a letter was sent them from within, by a little boy, the contents of which were: "We do not make war with you: go first and

make war against our Crâl. When you have killed him, and taken possession of his throne, we will then bow in submission to your sovereignty, without the force of arms." And to this they engaged themselves by oath. Stephani Beg of Moldavia sent to the Emperor's Archon his service, with many presents of dinars, barrels of wine, oxen, sheep, bread, &c.; and they quitted the place, marching away towards the city of Liov. Here they were offered a large sum of money, and other presents, to leave them in tranquillity. On their road, they subdued eighty-four castles and towns from the Poles; and, among them, a city called Lublin, which, in their language, is the City of Meetings: for the Poles, during the period of their glory and prosperity, used to hold their assemblies there for solemn council. There are said to be in this city no less than eighty Government or Judgment Halls, built of stone; and of palaces and large hotels, built of the same material, there is a surprising variety. The whole town is surrounded with stone fortifications, with three castles. When the Emperor's troops had taken two of them, and pressed the siege of the inner fort, the besieged offered them a resistance not to be easily overcome. It happened, that in this town there had existed, from the most ancient times, a piece of the wood of the venerable cross, formed into the true shape of the cross, and working miracles perpetually. The Poles gloried in its possession; and the Pope of Rome is said to have offered them for it a sum of forty thousand dinars, which they refused. When the Emperor's Archon heard of it, he asked them for it; but they declined to give it him, until, after much suffering and distress, they at length brought it to him, to save themselves from slaughter and obtain a capitulation. Proceeding forth in a body, attended by their Priests in their copes, and bearing torches, they presented themselves before the Archon with this invaluable treasure, weeping, and wailing, and regretting to part with it. The Muscovites having received it, broke up the siege, and returned to the city of Kiov, carrying with them immense booty and a great number of prisoners. The distance from this city of Lublin to Kiov is said to be near two months' journey.

The army had made prisoner a great Hetman of the Poles, named Paulus Potoski; who, on their retreat from Kamenitza, came out to attack them with ten thousand troops. As soon as they heard of his movements, they turned back; and stationed themselves, on his road, in ambuscade, among the forests and mountains. He had no sooner begun to pass by them, than they ran down upon him from every side, and he had no resource but in flight. They overtook him, however, and seized him, after destroying the whole of his force. His wife,

as soon as she heard of his captivity, is said to have instantly burst with grief. They sent him, with his son, to the Emperor.

The Poles had made a compact with the Khan of the Tartars, that he should come to their assistance; and that they would meet him, on their side, to encompass Chmiel, and the Emperor's Archon, with their troops; and take them in the midst, between them. To the execution of this compact they urged him incessantly; and strove to move him by splendid largesses and repeated embassies. At length, roused by his anger and indignation against Chmiel for his submission to the Emperor, he arose, and marched into the country, with fire, war, and slaughter. As soon as Chmiel and Potorlin were informed of this, they came down upon him; and, meeting him, fought a severe action with him, which lasted three days. At last, seeing himself overcome, he sued for peace, and offered to join them against their enemies. He had made captive a near relation of Potorlin's, whom he had intercepted on his way to Moscow: for his sake they made peace with him, in order to release him out of his hands. Then the Khan requested of Chmiel fifteen hundred Cossacks, to escort him to the Moldavian frontier; and deposited with him, as pledges, a number of Mirzas or young noblemen, until he should have passed the Moldavian territory. Thus he departed for his own country; and when the Cossack escort returned, they discharged the Mirzas.

SECT. XI.

*DEATH OF POTORLIN.—KIND TREATMENT OF THE POLISH GRANDEES,
ON THEIR SUBMISSION.—BENEDICTION OF THE WATERS.—
DEFEAT OF THE POLES, BEFORE WILNA.*

WHEN this affair came to the Emperor's knowledge, he was much enraged against Potorlin; and sent to have his head cut off, for his treachery on three occasions. The first was, his taking bribes from those towns and fortresses: the second was, his ravaging and destroying those places which he captured, and neglecting to secure their government and possession: the third was, his making peace with the Khan. As soon as Potorlin heard of the Emperor's indignation against him, he swallowed poison, and died at Kiov: of which the Emperor was no sooner informed, than he sent a person to commit his body to the flames,

so greatly was he enraged at his conduct and misdemeanours. Afterwards, the Patriarch employed much entreaty; and obtained from the Emperor, that his remains should be brought and buried in Moscow.

To the Hetman, Paulus Potoski, the Emperor granted a pardon; and he was ordered to reside six weeks, or forty days, in the Judabi Convent, in the Order of the Catechumens. At the end of that time, the Patriarch took him under his protection; the Emperor's father-in-law became his *اشبين* or godfather; and the Emperor himself granted him degrees and robes of honour, pensions, &c. He used to come every day to the palace, with the Grandees of the empire, in great pomp, according to the usual haughtiness and grandeur of the Poles. He was not the only one who made his appearance on these occasions. There were also many other Polish Grandees, who had submitted and tendered their obedience to the Emperor, and had been confirmed by him in their respective ranks. In like manner, great numbers of the Polish military, and others, to the amount of thousands, were settled by the Emperor in the Muscovite territory, and stationed in the ranks of his army, with their regular pay. By this means, he gained their love; and immense numbers of the Poles submitted to him; so that the shops of this city were now filled with the treasures and rarities of Poland, which were sold for almost nothing. The captives were on sale in the slave-market.

When the Emperor made the conquest of the city of Wilna, he sent to the Patriarch twenty large buffaloes, an animal with which the Muscovites had been hitherto unacquainted. We saw, in the court-yards of the Grandees, a great number of asses, which had been brought also from Poland. In the Muscovite language, asses are called *kalterki* and *eshek*; and we found some of them in the imperial stables.

On Saturday, the Eve of the Immersion, we went to the Sobor, and performed Mass with the Patriarch; and having gone out and returned, we assisted, in the evening, at the Prayers over the Water. The custom with them was, as with us, always to perform the Prayers over the Water twice; once in the evening, in the church; and again in the morning, over the river. This Patriarch has found, in some book of the Holy Mountain, a testimony of Euotius, Patriarch of Constantinople, to the effect, that the blessing is to be performed only once; and to this he has conformed, by command of the Emperor. After the *Ἑσπερινόν* &c. they went forth in grand procession, with banners, and torches, as it was dusk; the Emperor following the Patriarchs, clothed in his imperial robes designed for the great festivals, with the purple mantle, and his cross on his neck, and his

crown on his head, &c. As soon as we had passed forth from the Water Gate, we came to a large strong platform, which they had erected the preceding day; and in the middle of which they had made a pool, with steps down to it. One of the janissaries held in his hand a kind of spade pierced with holes, with a long handle, with which he cleared the ice from the water as fast as it formed upon it, and continually stirred the water to prevent it as much as possible from freezing. As soon as the Emperor came, he ascended his platform, and, bowing, was blessed by the two Patriarchs. The Priests, with their images and crosses turned towards the east, stood round the water; and the great officers of state round the platform. On both banks of the river were stationed numerous janissaries, in close order, forming a large circle, at a distance; and on the walls and towers were crowded men and women, from all parts of the town and country. Three persons, with three triple-twisted torches in their hands, stood over the water. After the Benediction &c., they brought to the Patriarch large and small vessels, which he filled with water; and then he went up to sprinkle the Emperor, the Grandees, and all the assistants. We then returned to the Sobor, the Patriarch carrying the cross on his head. It was now night. When we entered the church, the Patriarch ascended to his throne; the Emperor stood behind the pillar; and the assistants, having placed a table in the middle, set on it the vessels which had been filled with water, and three large bowls, one of which was taken up by the Patriarch, another by our master, and the third by one of the Metropolitans: and the Emperor, with his officers, came and received of the water from the two Patriarchs, bowing with veneration. Then the Patriarch finished the ceremony of giving the water to the Metropolitans and the Grandees; our master, to the order of the Clergy; and the Metropolitan, to the Laity. Concluding the prayers, we went forth; and, returning to our convent, received a message from the Emperor, by one of his archons, for our master to attend at Mass the next day, and dine with his Majesty. At midnight, the bells rang, and we entered the church. In the forenoon, we went to the Sobor; and the two Patriarchs performed Mass together, in the presence of the Emperor, who wore his imperial robes, with his purple mantle and crown. At the end of the Mass, the Patriarch delivered to our master one of the bowls of water; which he carried to the Emperor, to drink of first, from his hand: and then the Emperor went to receive the *Ἀντίδομα* from the Patriarch of Moscow, as did all the Grandees and assistants.

Then the Patriarch went up to his throne—whilst all the attendants placed

themselves around him, and the Emperor stood behind the pillar—and began a *Παράκλησις* and supplication for the Emperor: for at this moment had arrived the news, that the army of the Poles had returned, on the traces of the Emperor, to retake Wilna. The Voivode of that place had marched out against them with his troops, defeated them, and killed of them upwards of six thousand men, taking eight and twenty of their standards. More than thirty of their Archons and Voivodes gave in their submission, surrendering themselves to the Emperor's Voivode, who asked them why they fled without fighting. They answered: "At the moment we drew up for battle to fight with you, we saw, on a sudden, in the sky, a figure of Alexius, Emperor of Moscow, riding on horseback, with his name written upon him, and St. Michael with his drawn sword, before us, in the act of assailing our army. On this account, we broke away in flight and disorder." These very words the Patriarch read from the letter which the above-mentioned Voivode of Wilna wrote to the chiefs of the Military Council. At its recital, the Emperor wept, out of joy and humility. After the Patriarch had finished reading it, he went down and stood before the Emperor, offering up many prayers for him, accompanied with parables and proverbs. Then he prayed for the Emperor's Officers and Grandees; and the singers began to chaunt for him a *Πολυχρόνιον*. The Emperor made his compliments, in return, to the Patriarch, and ordered a *Πολυχρόνιον* to be chaunted for him. In chaunting for the Emperor, they styled him, "Sovereign of the Great, Little, and White Russias;" for the city of Wilna is the capital of the country of Litfa (ليتفا), which in their language is called Bielo Roussi, that is, White Russia. Thus they sang, "Veliko Tsar, i Velika Imla, i Bielo Roussi Samoderstwo," that is, "Great Sovereign of the Great, Little, and White Russias, Autocrator;" which last word is Greek, and signifies "of himself Ruler." In like manner, the Emperor styled the Patriarch of Moscow, "Patriarch of the Great, Little, and White Russias." Then the two Patriarchs gave the Emperor their benediction; and we passed to the banquetting-room, where the same festive ceremony took place as on the day of the Nativity. The banquet lasted till after night-fall; and we returned to our convent by torch-light. On this night, the Patriarch set out, to go and see his new convent, and to visit Novogorod.

On Saturday the twelfth of Canon Essani, the great bell was rung for Vespers and Matins, to commemorate St. Tatiane, the patroness and namesake of the Emperor's youngest sister: and the Emperor gave a banquet on the occasion, and sent meats to our Lord the Patriarch from his table.

Observe, that it is the custom for the Patriarchs, who travel to this country, to ask of the Emperor permission to visit five monasteries, and perform Mass in them, in order to obtain their alms and presents. The first is the Judabi Convent; the second, the Convent of the Nuns; the third, the Convent of the Spas, outside the city; the fourth, the Convent of Simon; the fifth, the Convent of the Nuns and Young Ladies, without the city. They are accustomed also to perform Mass, for the same reason, in the Church of the Annunciation.

SECT. XII.

NEW CONVENT FOUNDED BY THE EMPEROR.—CONVERSATION OF THE PATRIARCH WITH HIS MAJESTY.—ACCOUNT OF THE METROPOLITAN MIRA.—GREAT INTEREST TAKEN BY THE EMPEROR IN THE CHURCH SERVICES.

THIS Emperor has just built a new convent, situated between the north and west of the city, at a distance of forty versts, on the bank of the River Moscwa, in the name of St. Saba the Minor, one of their Saints. He has taken the utmost pains, and gone to the greatest expense, in building it like the edifice of the Convent of the Trinity: and all this is out of his great love for churches, convents, Monks, and the whole order of the Priesthood. On the Thursday in this week, the seventeenth of Canon Essani, he went to see it, accompanied by his Grandees, to assist there at the Festival of the Saint; and at the anniversary of the foundation of the convent, on the nineteenth of the same month. Before he went, our Lord the Patriarch wrote him a *jolofita*, begging permission to visit the above-mentioned convents, and to visit his convent also. The Emperor granted the permission: and, on arriving at his convent, on the Friday, he was pleased to think of our master; and, sending a courier to the Minister, ordered him to expedite the departure of our Lord the Patriarch the same night, that he might arrive in time for the Mass of the Festival on the Saturday. The Minister immediately appointed five janissaries, fully accoutred, to go before us: the dragomans brought a vodvods to carry us; and for our Lord the Patriarch, an imperial sledge, with its black horses, and out-riders on each side: and the Minister deputed one of the Parinojki, and an interpreter, to attend us. We set out from the city a little after the fourth hour of the night, with lamps burning before us, in the hope of arriving in time for Mass. We travelled five and

twenty versts, of the forty, by day-break; when we alighted, in one of the villages, which are contiguous to each other along the road from the city to the convent, to warm ourselves a little, as it was extremely cold, and the snow was falling upon us; and to give rest to the cattle. We then arose; and, having travelled the other fifteen versts of the forty, arrived at the village of the convent, distant from it three versts. Here the Emperor sent one of his Grandees, with his attendants, to make his compliments to our master: this Grandee was voluntarily accompanied by many others. And now the janissaries, appointed to the guard of the convent, drew up on both sides of the road, for the space of a verst. In the mean time, the Emperor every moment sent one of his Grandees after another, to make his salutations to our Lord the Patriarch, and inquire concerning his health; until we arrived at the convent, and our master was taken out of the sledge without the gate. Supporting him by the arms, they led him up, till he was met by the Archimandrite; who came forth, in his cope and mitre, attended by all his Priests and Deacons, to receive him. After our master had bowed to the images which are over the gates, he bent in like manner to the cross which they bore with them in its case; and having kissed it, and given his blessing with it to the Archimandrite, he was taken by the latter by the arm, to mount the steps to the second gate; for the convent is situated on the summit of a beautiful hill, and is surrounded by walls. At this moment, the Emperor came out in person to receive our master, bowing to him, and receiving his blessing with the cross. Then the Emperor took his right arm, and the Archimandrite his left; and they led him up to the level of the convent, and into the church. In the mean time, the bells had been ringing since our first approach to the convent; but we came too late for the Mass, as it was now past mid-day. As soon as the Patriarch entered the church, he paid his devotions to the images, and to the body of St. Saba the Minor, which is placed in a gilt silver coffin, laid in the right-hand corner of the church, in a chapel resembling that in which is kept the garment of Our Lord, with its cupola and brass-railing all round, filled up with panes of stone-crystal. Then he blessed the Emperor a second time; and they saluted each other by the tongue of the interpreter. On retiring, the Emperor conducted our master to the apartments of the Empress, situated in the south-front of the church, his own being on the north; and here we took up our lodgings.

For his own part, the Emperor went to table, to entertain the Fathers of the convent, in celebration of the Festival.—See what wonders and strange things it

pleased God that we should behold, and observe the transcendent humility of this monarch, who went round to serve with his own hands the Monks of this convent, as they sat eating and drinking till they were all satisfied!—At the end of their repast, the Emperor sent to invite our Lord the Patriarch, by one of his Cabinet Ministers. When we had ascended the steps to the banqueting-room, the Emperor came out to meet us to the very top; and taking the right arm of our master, led him into the apartment. Here the Patriarch chaunted, first, the "Ἀξίον ἑστῆναι" before the images, and then bowed to them: and the Emperor, having received his blessing, seated him by his side, at a table apart. His Grandees and attendants sat at another table, by themselves on his left; and we, with the Fathers of the convent, on his right. For the poor, the blind, the lame, &c., a table was set on the ground, in front of the Emperor; and he continually served them with meat and drink, till the last. The Priests then began to chaunt the Prayers before Meals; and the Παναγία having been brought to our master, he elevated it, in the name of the Trinity; and cutting it in pieces, gave of them to the Emperor. With the remainder, in a plate, I went round, to make a distribution to all the Grandees and Clergy. After the Patriarch had given his blessing to the table, they all sat down; and as the dishes of meat were brought in, the Emperor gave of them to our master, to distribute to the Grandees as it pleased him, according to custom.

During this day, the Emperor held much conversation with our master, which discourse he had treasured up in his heart for a long time. He knew our master's history minutely;—of his setting out from his See; of his continued endeavour to repair to the presence of his Majesty, in consequence of his distress &c., as though the Emperor had intervened in his affairs from first to last. The most wonderful was, his Majesty's saying to our Patriarch: "I know that the principal cause of your quitting your See, were the evils and afflictions brought on your Holiness by that wretched Metropolitan, Mira, in return for the benefits you had conferred upon him." At this speech, our Lord the Patriarch was very much surprised; as we were afterwards, when he told it us: and we said within ourselves, "Who can it be that has informed the Emperor, and continues to inform him, of these affairs and circumstances?" But, in truth, no secret is hid from Princes. Then he said to him: "Why did you not send, to tell me of him, and of his bad behaviour, at the time he came to us?" We had met the aforesaid person in Moldavia; and there he manifested towards us great friendship and humility. When, therefore, we proceeded onwards, to enter Muscovy, our

master was not inclined to write any evil of him, nor to requite his injuries. On the other hand, the Metropolitan requested our Lord the Patriarch to give him a letter of recommendation to the Emperor; which, on consulting Vasili Voivoda, he would not permit us to do, knowing the impurity and wickedness of the Metropolitan, and the injuries he had been guilty of towards our master. By this excuse we contented him; and he departed, in company with the Patriarch Patalaron, before us. When they had entered Moscow, and resided there some time, the Muscovites observed the vices of the Metropolitan's Archimandrites, Deacons, and relatives; their wicked actions, and their smoking tobacco. Instantly they sent them into banishment; but the Metropolitan, by the intercession of Patalaron, escaped this punishment. Leaving Moscow, he returned to Potiblia after some time; and then it came to the knowledge of the Emperor and the Patriarch, what infamous vices and actions he had been guilty of, and what injuries he had committed against our master. Immediately they dispatched one of the interpreters, with a troop of couriers, in search of him. They overtook him in the town of Crasna, which is the first in the province of the Cossack country. On seeing them, he was troubled, and gave up his mind to despair. Being fully sensible of his errors and misdemeanours, he supplicated the messenger, and offered him above two hundred dinars, to have mercy on him, and let him go his way; saying, "Tell them that you could not overtake me." The messenger, being thus prevailed on, returned to Moscow; but in great fear, lest the affair should not remain concealed, and his falsehood should be detected. The Ministers soon discovered the truth; and immediately bound the culprit, lashed him all through the town, and banished him to the same place which had been destined for the exile of the wretched Mira.

The Emperor therefore said to our master, "Ya Batioshka, make your heart content, and be not impatient; for though I am here on this spot, the arm of God is long enough to extend my hand to reach him with vengeance, in whatever place he may be." We were surprised at this speech; for the words of Princes express not half their intentions. To this monarch, for his love to us, may God grant a perpetuity of empire! Thus, he ceased not to converse with our master from the beginning of the banquet to the end. Lamenting the death of the Monks of the convent, during the time of the plague, he said, "Satan envied me the greatness of my happiness, whilst formerly there were more than three hundred Monks in my convent; and he has destroyed most of them; for there are now left, of them all, but one hundred and seventy, and no more."—See,

brother, what an extraordinary prince this is, and how remarkable such a speech ! that he should weep and sigh over the death of his Monks, and the smallness of their present number ! What a blessed spirit ! what a pure and holy affection in a prince of his exalted state, to mourn for the death of his Monks ! In truth, his heart and soul must be absorbed in theory, and in heaven, and not in things of this earth. What joy and gladness we felt at what we heard and saw, of the rare and excellent virtues of this monarch, both now and, as we shall have occasion to relate, hereafter !

Then they arose from table : and our master having elevated the Παναγία, the singers chaunted a Πολυχρόνιον, and the Emperor distributed cups of wine to all the company, to the health of the Patriarch of Moscow, standing in his place, and taking the goblets from the sotnik ; and as each person received his cup, he bowed to the Emperor first and afterwards. Then they chaunted a Πολυχρόνιον for their Patriarch. Our master then offered up prayers for the Emperor, and, after a Πολυχρόνιον had been chaunted for him, he first drank by himself to the health of the Emperor, and then passed the cup to his Majesty. Afterwards, the sotniks began to bring cups of mead to our master, and he distributed them to all the company. The Emperor called and invited the Fathers of the convent, each by name, to take his cup and drink, saying, “ Sodari Joseph, Sodari Simeon, Sodari so and so,” that is “ Master so and so :” and not only did he call to the Father and Elders, but even to the meanest of the Monks and the cooks ; so that we were astonished at his extreme condescension. It is usual for the Arch-deacon to hold up the Patriarch’s right arm whilst he distributes the cups, to prevent his being fatigued ; but as the Emperor was standing near him on his right, I was ashamed to place myself between them, and raised up his left instead. As soon as the Emperor saw this, he called me gently by my name, spoke to me kindly, and placed me between them, to hold the Patriarch’s right arm ; for, in the space of time we had been at Moscow, he had learnt who I was, and had heard my history. Already, at the beginning of the banquet, he had called me by my name ; as he knew that I was bashful, and saw that I was withdrawn backwards at a distance ; and he had made me take a seat above the Fathers. Hither he continually sent me dishes of meat, and cups of drink, till the end of the repast. Each time I stood up, and bowed to him to the ground twice at a distance, according to the usual practice ; until I became totally abashed and confused, and melted away with heat.

After our master had finished the distribution, the singers chaunted a

Πολυχρόνιον for the Emperor, and then, by his Majesty's command, for our Patriarch. At the conclusion, the Emperor began to distribute cups to all present, to the health of our master, with very great cheerfulness and alacrity. Then he called one to pour out drink for me: and I made the accustomed obeisance to him. Receiving the cup from his hand, which I kissed, I retired backward, and drank off the wine; then bowing to him a second time, I was called by him again, and he conversed with me, through the interpreter, for some length of time. During our residence in Moscow, I had learnt certain prayers in Russian, such as, "In peace of the Lord we ask," &c.; "We all say," &c.: and I know not who had told him of it, but he said, "I request you will do me the favour to recite the Prayers, and to read the Gospel to-morrow, in Russian:" for I had begun to peruse the Russian books. During this dialogue, I melted away through shame and my great reverence for the Emperor; and sweating like a stone, I was only able to answer, "Your Majesty's pleasure is my law."

As soon as the Emperor had finished the distribution, a Πολυχρόνιον was chaunted, for his Majesty, and the Patriarch of Antioch and of all the East. Then a Πολυχρόνιον was chaunted for the Empress; and they drank to her health, and that of all the Imperial family. One turn the Emperor distributed, and another turn our master; till all the healths had been drunk standing, according to custom. Afterwards, the Patriarch concluded the prayers with Ἄξιον ἔστί, and gave his blessing to the Emperor; who took him by the right arm, and led him out, attended by all his Grandees, to his apartment.

In the evening, the bells were rung; and having assisted at small Vespers with the Emperor, we left the church. At the tenth hour of the night the bells were rung for Matins, and we again entered the church. When we had proceeded forth from the sacristy, the Emperor came; and, having paid his devotions to the images, advanced towards our master, and, meeting him, received his blessing, and came and stood near the coffin of the Saint, without any chair. Under his feet they placed a mat of sables, which it is usual only for Princes to stand on: then he commanded them to spread a carpet near him; and our master stood on it, by his side, close to the door of the church. I stood on his left hand, behind; and our companions stood, in their ranks, on the left of the church-door. In the mean time they began to chaunt the Evening Psalms, and the rest of the service, slowly, and with a long intonation: at the end, the Reader opened his book to read the Lesson, and the History of the Saint; saying, "Blagoslofi, Otcha!" as they say to their chief or prelate, that is, "Bless, O Father!" The Emperor had sat

down in a chair, and our master in another: on a sudden, the Emperor started up; and chiding the Reader, said to him, "Shto govori, Mojik bladins!" for the great reproach with them in this country, from the Patriarch to the Emperor and the rest of the Grandees, is "Mojik bladins!" that is, "You stupid fellow!" The meaning of "Shto govori" is, "What are you saying?"—"Why do you say, 'Blagoslofi, Otcha,' i tot yesti Patriarch? Skajo, 'Blagoslofi, Vladiko';" that is, "Why do you say, 'Bless, O Father,' when here is present a Patriarch? You should say (Skajo), 'Bless (Blagoslofi), O Lord (Vladiko)'." The Reader was thunderstruck, and fell prostrate on the ground, saying, "Sodari, brosti!" that is, "O Lord, pardon me!" The Emperor answered, "Bog brostit," "God pardon thee." Then the Reader rose up, and repeated as he was told; and our master responded, "By the prayers of our Fathers, the Saints of God."

As soon as the Lessons began, the Emperor commanded all present to be seated. From the commencement of the service, to the end, he had been busy teaching them the order of the Ritual; saying to them, as he went round, "Chaunt so;" repeating such a Canon, such an *ارشاد*, or such a Troparion, in such a tune. If they went wrong, he scolded them, and made them go back; being particularly desirous, as I suppose, that they should not do amiss in the presence of our Patriarch. In a word, he was as it were the *Τυποκάρι*, that is, master of the *Τυπικόν*, going round to them and teaching them. One might suppose, too, that he had undertaken the office of *Κανδηλάφτης*, so attentive was he to the lighting, extinguishing, and snuffing of the candles. At the time of the *Πολυέλαιον*, he requested our master to go in and put on all his sacerdotal ornaments, according to their practice. He did so; and having put on his cope and our own, we came forth after the Benedictus. Our master took his station on the platform, which they had prepared for him in the *Νάρθηξ*; and they brought him torches, one of which he gave to the Emperor, and one to each of the Archimandrites of the convent, the Grandees of the empire, and the rest of the assistants. Then they began to chaunt the *Πολυέλαιον*; and our Lord the Patriarch went down to incense the Tabernacle, &c. At the end, they entered the sacristy, to put off their copes; but the Emperor requested our master not to put off his, till he should have read the Gospel, in the morning. From the beginning to the end of this service, the Emperor ceased not to converse with our master: afterwards, he passed to the sacristy, and asked me to shew him the *Κοντάκι* of the Mass, which we had with us. He was very much struck with its painted figures, and writing; and kissed it leaf by leaf. Then he went

to our master, and, bowing to him, said, "Pardon me, for having looked at your *Κοντάκι*, and kissed it, without your orders." Afterwards, he called me to him; and I bowed to him twice, and kissed his hand. He said, with great familiarity, and smiling, "Govori, govori," that is, "Speak to me, speak to me." Melting away with heat and trepidation, through dread of him, I answered, "Na znai bo Roska," that is, "I do not know Russian." He was much pleased; and treated me with great condescension, asking me to read the Gospel and the Prone in Russian. I answered him, kneeling on the ground, "As soon as I have learnt it, I will say it." He replied, "Dobro:" and I bowed to him, and retired, moving backwards, in a bath of perspiration.

We did not leave the church till morning; and in the forenoon we returned to Mass. The Patriarch, having vested his robes on the platform we mentioned before, went to meet the Emperor as he came in; and after his Majesty had paid his devotions to the images, the Patriarch approached him, and, bowing, gave him his benediction with the cross. After the Hours, and the conclusion of the Prayers, I read the Prone in Russian, but in such a manner as to astonish them; for the manner of reading of the Muscovites is heavy and harsh; whereas I read in the light Grecian tone, so that the Emperor was both amazed and delighted. It is usual for the singers at every verse to chaunt *Κύριε ἐλέησον*; but he would not suffer them to raise their voices, that he might hear distinctly what I said; and every now and then he nodded his head with delight, as I was afterwards told by the persons present. When, at the Epistles, I threw incense at the royal door, in the form of a cross, instead of throwing it, according to their practice, towards the place where the sacred body is kept, I ignorantly threw it towards the Emperor first. He instantly pointed to me, with his fingers, from where he stood, to throw the incense first towards the sacred body. Confused as I was, I had the presence of mind, nevertheless, to do as he bade me; and then I incensed him afterwards. Then I went out, and said the Gospel for the Sunday of Zaccheus, in Greek; and for the Saints: I mean, for Euthymius the Great or Elder, in Arabic: and I should have translated it fluently into Russian, only, out of my bashfulness before the Emperor, I could not readily bring forth their long and harsh tones. It was better however as it was; for his Majesty admired very much my reading in the three languages, and afterwards in the Georgian. After reading the Gospels, it is customary for the Archdeacon to present the book first to the Patriarch to kiss, and next to the Emperor; but I, in that moment of confusion and trepidation, was directing

myself first towards the Emperor, when he made a sign to me to go first to the Patriarch. I did so; and then returned to his Majesty, who kissed it: and I kissed his hand, bowing twice. I did not take to the Emperor our book of the Gospels, but that of the convent, which they brought me after I had finished reading, for the ceremony of kissing: and it was with difficulty I could carry it, it was so large and heavy, being covered with gold and large gems of emeralds, rubies, topazes, diamonds, &c. Its confection was admirable; and it is said to have cost three thousand five hundred dinars. When I presented this book to his Majesty to kiss, I trembled with dread, and could scarcely move my legs under its weight. Then I read the Prone, "We all say" &c., in Russian, in such a manner that all were surprised, particularly at my giving in order the name of the Emperor with his several titles, the names of the Empress, the Prince, the three Princesses daughters of the Emperor, and the three Princesses his sisters, freely and without stammering, or making any mistake. At the conclusion, I entered the sacristy. After one of the Deacons had said, "Pray, O ye admonished Catechumens! to the Lord," and had entered, I came out and said, "Go out, ye Catechumens," &c. in Georgian, as I had previously learnt it.

The chalice, the three patens, and the spoon, used this day, were all of pure gold, engraved with holy images in black lines, and set with a great quantity of jewels. After the service, the Emperor took the right hand of our master, and, conducting him to the coffin of the Saint, opened it, and shewed him the body to kiss. The Emperor was in admiration at its appearance, and said, "See what a beautiful colour that is of the scull, which is of a really natural yellow and hardness." He added, "When I took up this holy body out of the ground, to place it in this coffin, I perceived there had been lost from it one of the teeth; and I ceased not my search after it, till I had found it. During the interval, I had the tooth-ache; but when I found the lost tooth, I rubbed mine with it, and the pain instantly ceased."

SECT. XIII.

ANECDOTE OF THE EMPEROR.—DESCRIPTION OF THE NEW CONVENT. ITS INVALID ESTABLISHMENT.

ON this day, a strange event occurred; which was this. A Deacon of the Metropolitan Mira, whose exile we mentioned formerly, was banished by the Emperor to this convent, where he was residing in perfect comfort and respecta-

bility. Something, however, I know not what, was observed in his conduct, and the Patriarch Nikon restrained him from service. This night, in consequence, he presented himself before the Emperor, and, throwing himself on the ground, entreated his Majesty to grant him permission to say Mass on this day. The Emperor however refused; and answered him: "I fear the Patriarch Nikon; who would perhaps give me his crosier, and say, 'Take it, and tend the Monks and Priests yourself. I do not contradict or oppose you in the command of your generals and troops; why then do you set yourself against me, in the concerns of Priests and Monks?'" When we heard this of the Emperor, we were seized with wonder at such a degree of religious feeling, reverence, and veneration, manifested in him towards the Heads of the Priesthood.

After we quitted the church for our apartments, the Emperor sent to invite us, by one of his Ministers, to his table, in his own lodgings; and coming out to the court-yard to meet our master, took him by the arm, led him in, and seated him near himself. He again came in person, to call me in, the Archdeacon, by name; as, through fear and respect, I had stopped outside. His Majesty took me by the hand, as, confused with dread and trembling, I knelt on the ground, and kissed his: and having led me in front of him, with the Priests our companions, he set us at a table by ourselves; where he ceased not to supply us with meat and drink, till the repast was over. After the elevation of the *Παναγία* by our Lord the Patriarch, and the participation of it by the Emperor, it was distributed to all the company. We did not remain more than two hours at table. There were no flesh-meats served up at all: for, as mentioned before, it is the custom of the Emperor, when he is in any convent, and sits down with the Heads of the Clergy, not so much as to taste flesh-meat before them, but he contents himself with fish, and the usual food of the Monks. Afterwards, the Georgian Princess assured us, by her own mouth, that when she was with the Empress, to escape from the plague, in the Convent of the Trinity, where they resided four months, during all that time no flesh-meat whatever was cooked there. She added: "I expostulated with her Majesty, saying: 'Do you not fear God? We, indeed, are of age, and grown up; but what has this Vasilopoulo Prince Alexius done, who is yet a sucking infant, that he should have his heart tormented with fasting?'" The Empress paid no attention whatever to this discourse.

Then the Emperor stood up, and distributed, with his own hand, cups of wine, as usual. He called to me each time by name, as he gave me the goblet. Afterwards, he went out, and bade adieu to our master, in the court-yard, having led

him by the arm. As he turned back, he deputed two of his Ministers to go with us, and shew us all round the convent. It is smaller than the Convent of the Holy Trinity, but is built on precisely the same plan. I compared the one to the bride, and the other to the bridegroom; and, in truth, such is their proportion, as we observed on going round. It exactly resembles the Convent of the Trinity, in the beauty of the walls surrounding it, in its elevation, architecture, and arrangement. It has the same number of apartments, and the same number of bastions in the walls; except that the walls and circuit of the Convent of the Trinity are larger. The main length of the walls of this convent is from east to west; and on each side it has three huge towers. Its towers, in all, are eight in number. It is strongly built; and from the number of embrasures in the walls, and the outer bastions, it has exactly the appearance of the strong forts in our country. Within the walls, and between the suites of dwelling apartments, are war-passages, vaults, in the structure of which no wood whatever has been employed, nothing but stone and bricks. The cells of the Fathers are all round the convent, and are very handsomely constructed. The convent contains four churches. The great church is dedicated by the title of the Nativity of Our Lady; and is ancient, being in existence since the time of St. Saba. The original church was small, and built of wood; but the Emperor has handsomely repaired and enlarged it, adding many architectural ornaments. It has two doors, on the west and north, of pure iron. Of princely and superb images it has a surprising number, admirable both for the material and the beauty of the workmanship, for the quantity of gold employed on them, and the highly-coloured enamel (ميناء): particularly to be admired is the image of the Saint. Round this whole church are handsome galleries, closed with stone-crystal. At the bottom of the same avenue, and opposite to the former, is another fine church بلصقها باراكليسي dedicated to the same St. Saba. The dome of the great church, and the dome of this, are both richly gilt with pure gold, and shine with a splendid lustre. The third church is in the great tower over the gate of the convent, and is dedicated to St. Sergius, founder of the Convent of the Trinity. The fourth we will give an account of presently.

After we had viewed the whole of the walls surrounding the convent, we were led down to the plateau; and then up to the great Refectory, which is the admiration of every beholder, for its situation, architecture, vast size, spaciousness, and the breadth of its airy cupolas; which are not equalled, either in the Convent of the Trinity, or in the celebrated Convent of St. George of Novogorod. It has glass

windows all round : its corners are all bound with iron ; and it is strengthened in the same way from arch to arch. The whole edifice verges on one pillar ; but the breadth of its walls and foundations is immense. Beautiful indeed are its structure and position, occupying the centre of the plateau of the convent ! At the lower part of its foundations they have constructed the "Banimchat," or wine-cellars, as the first story : over that is the second, which is the kitchen ; all round which are rooms for the servants. In these are numerous stoves, with tubes communicating with the kitchen fire ; and the entire heat is so managed, as to pass through the walls, and rise into the eating-room above, where, during the winter, a high temperature is thus continually maintained. The third story, then, is the said eating-room or Refectory ; at the higher part of which is a fifth church, handsome, but not yet finished, dedicated to St. Vladimir, former sovereign of the country. Afterwards, they led us up to the fourth story, over all, of the same size with the dining-room, called the Treasury, or store-room of the convent, with many windows round it ; so planned, that, should the convent be besieged, or otherwise shut up, for several years, its stores of furniture of all kinds shall not suffer from rot and moths (العفن والسوس) &c. ; for the entire roof is grated with bars of wood and iron, that the clothes, carpets and church robes may be spread upon them, and, being exposed to the air, which is constantly admitted through the numerous windows, may not perish through damp and mould. In one corner of this room is a secret place, to hide gold and silver in, and to keep other valuable property and treasure. In a word, the structure of the four stories of this building is such, as to have no equal any where ; for it is from top to bottom like a large square tower, or rather a large castle. Afterwards, they made us ascend a staircase of about one hundred steps, up to three new belfries ; in the beautiful disposition and structure of which, they have surpassed the bell-towers of the capital. The place for the clock is at the top of all, apart ; but near to the bells, which are designed to be placed one above another ;—none, however, are yet hung up. All these buildings are bound with rods and bars of iron, from wall to wall, and from corner to corner. Then we went down to visit the gates of the convent ; the steps leading up to which are admirably constructed ; for, as we observed before, the situation of the convent is on the top of a hill.

At this moment, the Emperor sent to us others of his Archons, to take us to see the Treasury and Storehouse of the convent. Listen, brother, and admire ! for, over and above the buildings in all other convents, the Emperor has

augmented this by another; having built, in one corner of the convent, a place like a convent, by itself, with a private gate, containing many cells, one within the other, both for summer and winter. In the interior is a church dedicated in the name of St. John, Lord of the Scale of Virtues. This place is appropriated to those of the Monks of the convent who are paralytic, blind or bed-ridden, or are afflicted with other, chronic, diseases (ذوي العاهات), that they may have more quiet and repose: and the Emperor has appointed them a Chief of their own quality, from among themselves; a steward, and servants; and Priests, in like manner, to say Mass for them. This is a thing which surprised us much, and excited our utmost astonishment, at the piety and humility of the Emperor, and at his great love for convents, Priests, and Monks. He has named this place "The Repose of the Sick," after a similar institution mentioned in the *Συναξάρια*. For our parts, we wept with tenderness and pleasure at the sight of it. The Emperor was at that moment in the church; and the Archimandrite was performing for him a *Παράκλησις*. When we went out, he sent to invite us to his apartments; and he asked our Lord the Patriarch, whether the convent, and the arrangement of the buildings, had pleased him: and when he heard how much he praised and admired it, he said: "Ya Batioshka, the best of it all is, that this beautiful edifice was completed within two years, which is certainly a matter of wonder and surprise." The Emperor's love for this convent is very great; and as the Saint, to whom it is dedicated, had previously manifested a miracle, according to what we have before mentioned, the Emperor devoted himself to its construction with the utmost zeal. For my part, I ceased not to inquire what sum the building had cost, but in vain; until, at last, I invited the archon who had been entrusted with the work, together with his clerk or secretary, to the apartments of our Lord the Patriarch; and it was with difficulty that I prevailed on them, secretly, to avow that the whole expense laid out on this building has been three hundred and seventy-eight thousand dinars, according to the accounts registered;—and it is not yet finished. It is not surprising that it should have cost so much; for, as we found on viewing it, it is a large fort, raised new from the foundations, and built with so much industry and art as to excite the admiration of the beholder.

Then the Emperor took our master by the arm, and went with him to the Brothers of Christ, that is, the paralytic and sick brethren of the convent, that he might give them his blessing, and pray over them:—for here they were lodged before the door of the church, in old wooden houses, from which he had not yet

removed them to their new convent, as it was still unfinished. On entering the place, some of us were unable to remain there, for the disagreeable putrid smell; nor could we endure to look upon the afflicted inmates: but the Emperor attended to nothing but his request to our Lord the Patriarch, that he would pray over them the Prayer for their recovery: and after the Patriarch had prayed over them, his Majesty again requested him to give them his blessing. As the Patriarch blessed each, the Emperor came behind him, and kissed the patient's head, mouth, and hands, from the first of the patients to the last. And wonderful indeed appeared to us such holiness and humility, whilst we thought of nothing but of escaping, if we could, from the place. Nor did this suffice the Emperor; but he would needs take our master into an inner cell, where was a sick brother, who we were told had been for eight years unable to move his feet: he had been struck down and rolled over by a sledge, and was continually praying that death would relieve him from his sufferings. When the Emperor went in to him, and inquired how he was, he answered by an exclamation of desire that death would take him. The Emperor chid him for his impatience, and endeavoured to console him: and then turning to our master, he informed him, that in this cell there were three other sufferers, who had all died before this man, and had left him to his misery; and he requested him to say a prayer over him. The Patriarch recited several, and wept as he prayed. This circumstance augmented the Emperor's esteem for our master; and he privately made signs to his Archons, with his hand, drawing their attention to the Patriarch's sanctity and humility, and to his pious and affectionate tears. Then the Patriarch blessed and consoled the sick brother, saying to him, "that he should be thankful to the Lord for this grace, for that He had melted him, and tried him like gold in the furnace," &c.* Again the pleasure and admiration of the Emperor were increased towards our master; and he approached the afflicted Monk, to kiss his head, his mouth, and his hands, as he had done to the others. On leaving the place, we could hardly believe we were so fortunate as to have escaped from its dreadful smells.

The Emperor continued to hold our master by the arm, till he had led him outside, thanking him with much gratitude for the office he had performed: and, as we were afterwards assured by the Grand Vazir, the Emperor conceived great faith and confidence in our Lord the Patriarch, and took an entire interest

in his welfare. He himself said, "I have a desire to write over the gate of the convent, in figures of gold, the date of the visit of the Patriarch of Antioch, and of his consecration and blessing bestowed upon it." The Emperor had declared his intention to depart from the convent this night; and all the Monks had stationed themselves on his path, near the gate. His Majesty's Treasurer had prepared parcels of copecks, folded up in paper; and the Emperor distributed them with his own hand—to the Priests, six dinars; to the Deacons, four; and to the meanest of the Monks, three. Then, after bidding them all farewell, he requested our master to say a prayer over his head, and knelt down before him. The Patriarch recited many prayers; and the Emperor arose to receive his blessing: which when he had given him, his Majesty said, "Dar ghavi," that is, "Bless me again;" and he blessed him a second time. Then he said to him, "Teri," or "thrice;" and he blessed him a third time. After which, he kissed him, and, bidding him farewell, departed; saying, "Whenever you wish, go." The Archimandrite, and the rest of the Monks, accompanied the Emperor to the outside of the convent, where he ascended his carriage and drove off; whilst we returned to Vespers. The Emperor travelled about fifteen versts, and slept that night in another of his convents. After Vespers, the Archimandrite, Steward, and Treasurer, came to present, on the part of the Emperor, the alms of the convent to our Lord the Patriarch, in remuneration for his trouble, and for his Mass. They were, four soroks of sables, a gilt image of the Saint, a gilt cup, and a piece of satin; and a large loaf of bread, some barrels of liquor, and salt and fresh fish for provisions. A similar distribution was made to all of us.

Early in the morning of Monday, after the "Ορθρος, we performed our parting devotions, in the church, and to the body of the Saint; and having taken leave of the Monks, we were escorted forth from the convent by the two hundred janissaries belonging to it, about the distance of thirty versts; being rowed on the river of Moscow, which flows to the capital from the east side of the convent. We encountered a great deal of cold, violent winds, and snow; and we saw on the high road a man exposed on an eminence, with his skin flayed off, as an example of terror to the spectator.

Towards evening, we arrived in the capital: but the Emperor did not arrive till Tuesday night, as he had gone to visit a third convent. What shall we then say of this, not human, but angelic prince, who, after having been a whole year absent from his wife, devotes neither his time nor his attentions to her, but bestows all his thoughts and endeavours on the increase of his churches,

Monks, and convents? I used to wonder how he contrived to drive away sleep*. For his piety, no doubt, the Almighty is disposed to grant him all his heart's desire, and to place him on the highest pinnacle of glory.

This is the second journey, after that of Novogorod, which we performed over above any performed by other Patriarchs who have visited this country.

SECT. XIV.

SUBMISSION OF POLISH CHIEFS. — PREPARATIONS AGAINST SWEDEN.

*ARRIVAL OF MAHOMETAN TARTARS, FROM SIBERIA, WITH MUSK
AND RHUBARB.—MARRIAGE OF A SIBERIAN PRINCE.*

DURING this week, there came many of the Polish archons, to submit themselves and their lands to the disposal of the Emperor, and to implore his clemency. Of the number, was a great Hetman of the house of Potoska, having the command of seven thousand troops. On his being baptized, the Emperor's uncle stood godfather to him, and his Majesty granted him the government of his own territory: but besides taking his oath of allegiance, they took from him, moreover, several of his family and relatives, as hostages in the hands of the Emperor, for fear he should prove treacherous.

On the Sunday of the Publican and the Pharisee, our Lord the Patriarch said Mass in the church of the convent; and ordained Priest, a candidate from the convent called Bachansko, dedicated to the Assumption of our Lady, and situated in an island in the main ocean; one thousand versts distant from the Solovka monastery, and three thousand from Moscow; as we were now told by the newly-ordained Priest, who said he had set out from his convent at the festival of the Assumption of our Lady, on the fifteenth of Ab or August, and had arrived at Moscow on the festival of the Nativity. Most of the route was by rivers. In their convent are forty Monks; and near it is a castle, in an island called Colosko, of the *Υπαρχία* of the Metropolitan of Novogorod, near to Danska on the frontier of Germany, not the Danska of Poland.

On the first of Ishbat, the Patriarch of Moscow arrived from his convent, in the night. His attendants said that they had been four days and a half on the road. The Emperor had gone out to meet him, at a distance of twenty versts

* وكنت اعجب كيف يجيه خارجاً منام

from the city, the evening before. All the Heads of Convents waited on him, with images, and loaves of bread, as usual.

During this interval, the Emperor was preparing for an expedition against Sweden; and had begun to send pickaxes (المعازق), stores, victuals, and the heavy baggage, in sledges, to the cities of Novogorod and Pskov. He sent, as we ascertained, five hundred thousand halves of hogs, salted, and fifty thousand live hogs, as part of the provisions: for, as we mentioned formerly, they are in the habit of killing their pigs in the autumn, and, cutting them in halves, they hang them up from the roofs of their chambers, that they may become as Πάστρεμα, or bacon. When they set out on a journey, they cut off slices, to cook on the road. All this preparation was for the numerous bodies of troops intended to be sent against the Swedes. In the mean time, abundant stores were brought in to the Emperor from all sides, particularly from Siberia and those parts, by Mahometan Tartars, among whom were some sherifs. All wore calpacks; and when they passed by any Christian, they always took them off. On seeing any Priest or Monk, they not only took off their calpacks, but they said, "Bogoslafi, Otcha!" in Russian; that is, "Give me your blessing, Father!" for they know both the Turkish and the Russian language. For our parts, we were much surprised at observing this their demeanour. Their faces are ugly; and some of them have a resemblance to the Vazik (الوزيك), in the length of their beards, and their flowing robes, which are rich and splendid. We associated with them in secret, and conversed with them in Turkish: they told us, that they had to pay annually to the Emperor a sum of six thousand dinars; and they bring him rhubarb and fine musk.

The rhubarb grows in the province of Siberia. Some Persian physicians told us, afterwards, that the stalks of this plant are precisely what we call ريباس, and the roots are the rhubarb. It grows abundantly in Persia; but that which is found in Tartary is the largest, most abundant, and of the finest quality. From its roots shoot forth numerous green stalks, with very large leaves.

The animal producing musk, we were told, is found in the deserts between Siberia and Khotaikhotah (خطي خطا); the latter of which countries, the Tartars say, is distant from them more than a three-years' march.

They call the Emperor of Sin, Chin and Machin, Cafir Soltan. They told us, that the Soltan Addhahab, or the Gold Emperor, is near them. Among themselves, they call Christians, Cossacks; and churches they call monasteries. They said they had formerly mosques, with minarets, built of stone; which this

Patriarch, Nikon, sent and had destroyed. They are under very great restraint, and are subject to a severe police, during their stay in this capital: they are never allowed to walk out alone, without a janissary following them; and no one ventures ever to speak with them, but in secret, as we did.

After they had presented their tribute to the Emperor, they began to sell the rhubarb and musk they had brought with them. The high-priced rhubarb was at thirty dinars the pood, which is thirteen okkas: the inferior, as low as twelve dinars. The bags of musk (نمغ) they sold privately; and we used to buy it of them by the pound, at twenty-two dinars. As the Muscovites abhor the Sherifia and Turkish dinars, so these Tartars love them, and take them with avidity. The Muscovites dislike musk, and do not purchase it: and for this reason it was sold very cheap. Generally, the Persians are in the market, to buy it of the Tartars, at forty dinars, or more; but at present there was not one of them here. The Emperor sells his musk and rhubarb, at the highest-mentioned prices, to the Franks. The Muscovites never drink spirits without tinging them with rhubarb, which they put in small pieces in the vessels: the spirits soon become as yellow as saffron, their noxious qualities are removed, and they are rendered perfectly wholesome. The best and heaviest of the rhubarb is purchased, by the Greek merchants, for the market at Constantinople, where they sell it to great advantage.

The Tartar tribes, we were before speaking of, buy red coral, and beads of amber (الكهرمان), which are very much prized among them. Most of the pilgrims to Mecca, who have the dress and appearance of the Yozik, are of these nations; and therefore the greater part of these Tartars were acquainted with our country and Damascus. This year, the Emperor has ordered a Doshurma, or levy of men, over all the Tartar countries, to the amount of two hundred thousand new troops; distributing among them halberds and muskets, and an allowance of pay every three months. He has sent to order up the armies of Cazan, Astrachan, and Siberia; and had held an Assembly of the Heads of the Clergy, and of all the Heads of Convents, requiring them to grant him a tenth of the treasure of the convents, and of the revenue of their lands and villages; and saying to them: "As all the merchants have given me a tenth of their property, I ask the same of you; because it is for you I make war, and out of zeal for our holy religion. It is not my intention to open my own treasures at all, until I have completed this campaign, and brought this war to an end: on the accomplishment of which, I will return to you all I have taken from you, twofold." Moreover, he sent to

collect from every house, throughout the whole country, twenty-five copecks, as a subsidy for stores.

In the mean time, the Patriarch Nikon sent to our Lord the Patriarch, by his chief Deacon, a present of a green *Μαντύα* of European cloth; which he never ceased to wear afterwards, till our return to Wallachia.

On the Eve of the festival of the Entrance into the Temple, the great bell was tolled; and the Patriarch went to short Vespers, in an ancient church at the top of the palace-yard, dedicated by the title of the festival. The Emperor had sent, in the afternoon, to invite our Lord the Patriarch to the Mass and banquet. At the ninth hour of the night, they rang the bells, and performed the Great Vespers; and towards morning, Matins. In the forenoon, we went with the Patriarch; and entered this church, which is old and decayed. It has three doors; and the passage to it is by the steps of the Church of the Annunciation. The aisle of the chapel of the *Μνημόσυνον*, and of that of the Wooden Table and the portico of the church, look over the private inner-yard of the Palace, which they allow no stranger to pass, and which we had not before seen. In it is a small church, concealed and sunk in the ground, dedicated to the Divine Manifestation, which is said to have been the first church built in Moscow. At a short distance from it, is a large and lofty church, with a large gilt dome, under dedication to the Birth of Our Lady, which we had not seen till now. The river of Moscow flows under the walls on this side, and no stranger ever goes out or enters by this gate. I afterwards contrived to see it, and enter it, as well as the Palace-yard, by favour of the Yarinojiki, and some of my friends among the great Officers of State; as they all became acquainted with us, during our long residence here.

To return:—The floor is coloured black. When the Emperor came in, the Patriarchs gave him their blessing, as usual: and after Mass, we were taken up to the banquet-room. We mentioned before, that the Emperor had sent, during this interval, to summon the attendance of the whole of the army of Siberia, which was said to amount to upwards of two hundred thousand men; of the troops of Cazan and Astrachan; of the Turk and the Turkee; and of the quotas of the countries beyond them, to the distance of two thousand versts; that his army this year might be entirely new and fresh; and that he might send home the troops that were with him last year, and those which had been garrisoning the towns which he had conquered. This was done: and now the officers, and chiefs of these troops, and the heads of thousands, came to kiss the Emperor's

hand, as he sat at table before us. He made them sit down to dinner; and placed the poor and maimed, whom he had clothed with new suits of clothes, at a table near him, on the floor by themselves. We all remained at table till night-fall, when, for our parts, we returned to our convent.

On the eve of the Sunday, on which fell the commemoration of St. Simeon the Elder and of St. Anna the Prophetess, the Emperor, because his daughter Anna was born on that day last year, sent to invite our master to the Mass and banquet. The Patriarch Nikon performed Mass in the church of the Empress, which is under the invocation of St. Anna. Our Lord the Patriarch said Mass, with the Archbishop of Servia, in the Sobor; as the Empress's church was too small. The congregation assembled was very numerous, being attended by the Grandees of the Empire, and a great part of the people. I said the Prone, in Russian, to the admiration of all. After Mass, they took us to the Emperor's grand dining-room, which is at the top of his new palace—a large and splendid apartment, which no stranger is allowed to enter, and where none sat down to table, even in the lowest places, but his Majesty's courtiers.

On this day, the Emperor married the eldest son of the Sultan of Siberia to one of the daughters of a Grandee who were attendants at his court. The bridegroom, in a rich dress of brocade adorned with pearls and gems, attended by his suite and a body of the Grandees of the Empire, came to kiss the Emperor's hand, as holding the place of his father, according to their custom: and when the Emperor had given him a silver image, they all retired. Afterwards, he sent to the Emperor and Empress, and the whole Imperial family, the usual present of jewels and precious-stones, in a number of trays. In the evening, we returned to the convent.

SECT. XV.

TRANSLATION OF SOME WOOD OF THE TRUE CROSS FROM LUBLIN.

CAPTURE OF THE FORT DAMAN BY THE COSSACKS OF THE DON.

ON Monday, the fourth of Ishbat, they tolled the new bell, with all the other bells, and held a great festival and solemnity. The occasion was, what we have before mentioned of Potorlin, and his conquest of the city of Lublin, where he made a great slaughter of the inhabitants. Those who were in the third and innermost fort requested him to spare their lives, and refrain from the assault,

on condition that they delivered into his hands a most valuable present for the Emperor; which was, a cross, formed of the wood of the true cross, and which they parted with but at the last extremity. On obtaining the truce, they went forth to deliver up the cross, walking with it a distance of three versts, in procession, with torches and thuribles, and lamenting and weeping for the loss of this invaluable treasure. When Potorlin came to Kiov, and was informed of the rage of the Emperor against him for the peace which he had made with the Tartars, and other transactions, which we formerly described, he took poison and died. The report was given out, that he had died by the visitation of God; and his servants, having performed over him the last offices, such as are customary with deceased Muscovites, placed him in a coffin, to carry him to Moscow, for interment. The Emperor no sooner heard of this, than, out of his great indignation against him, he sent orders that his body should be burnt on the public road: but presently, on being acquainted with this treasure of the cross which Potorlin had obtained for him, he relented towards him, by the intercession of the Patriarch, and sent to command that they should bring his body to Moscow. They brought it accordingly, and, finally, buried it in the Judabi Convent. On this day, the expected treasure arrived for the Emperor, to his very great delight and exultation. Amidst the ringing of the bells, without intermission, till the very earth trembled, the Emperor came down to the Sobor, dressed in his crown and imperial robes, and attended by his great Officers of State in full dress. The people of the town, in their best clothes, were all assembled to receive him: and the Patriarchs, having robed, performed for his Majesty a *Παράκλησις*, and prayers, in thanksgiving to God for having bestowed on him this inestimable treasure. Then they advanced towards the cross; and, kneeling to it, received it with all veneration and respect; and placed it on a covered desk, by the side of the image of Vlashirnas and the cross of Constantine. An order was now established, that a commemoration and festival should be celebrated in its honour, on the return of this day, annually: and this night they performed great Vigils from midnight till break of day, as is usual on great festivals.

On the morrow, the Patriarch said Mass before the Emperor, who wore his crown and imperial robes, and was attended by all his great Officers of State. All the people were in the greatest joy and exultation. For our parts, we went to kiss this venerable cross, which was placed in a sort of book, made of silver, prettily enclosed with crystal. Its length is about a finger's length, and its breadth the same: and around it are the four Evangelists.

In the mean time arrived the army of the Cossacks of the Don, commanded by their Hetman, and were reviewed by the Emperor. We were told that they had subdued the fort Daman (طمان), one hundred and twenty miles distant from Caffa. They went out, it was said, on the Black Sea, with forty galleys. Each galley is usually manned with ninety warriors; one half of whom ply the oars, whilst the rest stand to their arms. This fort Daman they invested by night; and having entered it by escalade, they put to the sword within it, or made prisoners, upwards of five thousand men. Immediately they dispatched couriers to the Emperor, to receive his commands as to what they should do with the fort. He sent them orders, grounded on reasons of state which I am unable to explain, that they should instantly destroy it from the foundations. They razed it to the ground, accordingly, and threw its large guns into the sea. From it they carried away immense booty; and passed thence to the town of Sinope, and to Reza and those parts, where they committed great devastation, taking a vast quantity of plunder, and innumerable prisoners. On their return to the Don, which is the centre of their habitations, they were followed by the relations and friends of the captives, who purchased the freedom of a great number of them: with the rest of the prisoners, and booty, they came to Moscow, to sell them, together with articles of clothing and furniture, gold and silver, and Turkish coins; the latter of which they disposed of, not at their current value, but at so much the pound weight: afterwards, they returned to their own country.

On conversing with them, we were struck with admiration at their bravery, and their tall statures. They call wine by the Turkish word Shrab; and spirits they call Araki.

BOOK XIV.

MOSCOW, AND THE COSSACK COUNTRY.

SECT. I.

*RECEIPT OF A PERSIAN LETTER.—LAW AND PRACTICE OF PETITIONING
THE HEADS OF GOVERNMENT.—TITLES FOREIGN AND DOMESTIC
OF EUROPEAN SOVEREIGNS.—CONVENT OF THE SPAS.*

ABOUT this time, there came to the Emperor a Letter written in the Persian language and character, and his Majesty sent for me to read it to him : for, through our long residence among the Muscovites, they had all made acquaintance with me, and treated me with great familiarity ; particularly the Patriarch, who was constantly asking me to stay with him. The Caim Macam, or Lieutenant of the Emperor, and the other Ministers and Secretaries, all made to me the same proposal ; saying : “ Stay here, and be our interpreter and translator in the Arabic language ; for we have interpreters, at the Emperor’s court, of all languages, excepting the Arabic.” I always answered : “ Though you made me a present of all Moscow, I would not stay.” They replied : “ You are right, not to abandon your wife.”* All this was in friendly jest. Every day, I was employed in the management of the affairs of our Lord the Patriarch ; and I was continually writing memorials for him, and presenting them to the Minister, who sits in the Basolska Precaz, or Hall of the Ambassadors, of whatever country ; where the affairs of the Heads of the Clergy, the Monks and their convents, &c., are transacted. The petitions thus presented, the Minister collects ; and, when the Emperor is present in the capital, he carries them up, and lays them before his Majesty, who writes upon them what his pleasure is. In the absence of the Emperor, he presents them to his Deputy or Lieutenant ; as he can do nothing of his own authority.

* فيحق لك لانك لا تفارق امراتك

Note, that persons from the remotest parts of the country wait for the passage of the Emperor from his palace to the Sobor, on any of the great festivals; or watch his going out of the city to the chase, or to visit any convent: and they stand in his way, holding up their petitions, which he orders one of his Grandees to take. The same thing is done with the Patriarch, on his going in and out; and with the Empress. When his Majesty has ascended to his apartment, they lay all these petitions before him, and read them to him. Those which he assents to, are marked for accomplishment; and, if the prayer is for a gratuity, a grant is ordered on the Treasury for so much, or so much: the rejected petitions are also distinctly marked with a refusal. For these Choloſitat, thus presented, there is a peculiar court or office, the president of which has them all brought to him; and every person, who has held up his petition to the Emperor, goes the next day to this court, to make inquiry as to the result. When any grant of money is signed on his petition, he takes it to the Minister, in the Basolska Precaz, and delivers it to him. The Minister then writes his name upon it, and gives it to one of the Secretaries; who, in the tenour of it, writes a Premat, Tezkereh, or memorandum, to the Superintendant of the Treasury, to give to the person such a sum, according to the Emperor's order of such a date. With this Tezkereh, and accompanied by one of the Dragomans, the petitioner goes to the Emperor's Treasury, and there touches the appointed sum. Those Choloſitat which are marked with a denial, are given back to their owners; who learn, that the Emperor has no intention of granting their request, and are warned not to present any more such petitions. These excellent and sensible regulations, for the quick dispatch of business, are well worthy of remark.

To return to our account of the Persian Letter:—It was written on silk paper, in the Taalik character; and at the top of it, for the exordium, were these words:—

نظامًا للسلطنة والجلالة والحشمة والابهته والعز والامتنان اللكسائي

✽ ميخائيل فتاودوروفيتش ✽ الخ بي اق خان ✽

كلدستة محبت وولانافه موالاة شهيم صدق وصفا اعني نامه صداقت ختانه عاليجناب معلي نصاب كردون قباب سلطنة وجلالت پنساه ابهمت وبساكب ستكاه حشمت وعدالت انتباه عاليجاه زبدة خواقين نامدار عيسويه عمدة سلاطين والابتسار مسيحية خسرو سكندر شكوه دارا شان فرمانفرماي ممالك وسيع الممالك هشترخان جعل عواقيه مقرونا بالحير والرضوان بمباني ايلات وحكومة منساهان زبدي الامائل والاشباه كنازيوان يونوفيتش حاكم رازان وايوان بغداد وبيج ورفعت وعزت ينساه واسيلة نفيد كاارسل ناقيه بود در حسني كه ابواب كامپاي بر دري اماني وامال كشوده اقبال

پہمال کوی مراد از اعادی ربوده کلش مندوشرست مازندران نشان مضرب سرادقہ جہ وجلال بود
فیض ورد ارزانی داشت دماغ اشنایی عنبر امود و مشام دوستی مشک اندود کردید شایسته امین
یکجہتی ایکہ باعلام چگونہی * و اظہار مکنونات خاطر والاموس مبانی یکتادلی کردند

*عواقب امور مقرون برضای حضرت ذوالجلال باد : At the bottom was thus written :

They called me into the cabinet, within the Hall, to study and read this Letter ; as they think that to read Arabic, Turkish, and Persian, is all one. I made some little out of it, by the assistance of the Dragoman of the Persian language : and, like a thief, I copied it out in a few moments, without being perceived by any one : —if I had been seen, God preserve me ! Then, as the Interpreter of the Turkish language was a particular friend of mine, I asked him, and he brought out for me, secretly, a great number of diplomatic papers, and letters from Soltan Morad to Michael father of the present Emperor, between whom great amity, and a perpetual correspondence, by letter and embassy, existed. Thus he shewed me the signature or Toghra of the Soltan, in letters of gold at the top ; under which was written, عمدة الکبرا الکرام للملة العیسویة وزعیم الزعما العظام للطایفة المسیحیة, and other similar compliments ; such as, زعیم الممالک التي هي فلاديميرنک وقازانک وحاجي ترخانک, that is of Astrachan, Michael Feodorovitch, &c. ; with names of countries, dignities, and titles, which I neither remember, nor was able to copy. The object of all the letters was the prohibition of the Cossacks of the Don from going out in their boats on the Black Sea, and committing ravages in the countries of the East. I was much surprised at the phrase وسایر ولایة المصکوف چار ; and learnt, from the above-mentioned Dragoman, that they do not call the Sovereign of Muscovy ملک King or Emperor, but چار, that is, Czar, in the Russian language.

The Dragoman added : “ You must not wonder at this ; for the Emperor of Muscovy is not used to call the Turkish Emperor “ Czar,” in his language, but he styles him, “ Our Friend the Veliko Soltano,” that is, the Great Soltan, in the Turkish language : for as the Turkish Emperor disdains to call any of the Christian Princes ملک, which, among the Turks, would be considered a sin ; so the Muscovite Emperor disdains to call him such in his language, and gives him the title of Soltan, in the Turkish. Neither do the Frank Princes call the Turkish

* This Persian Letter I have given precisely as I found it, without attempting to correct the errors of the copyist, most of which are sufficiently apparent.

sovereign, Emperor, in their language; but give him the appellation of Grande Turco, "the Great Turk," as we now learnt. One of the imperial Dragomans, who had accompanied an ambassador to the court of the Soltan Ibrahim, told us, that the Turks call the Emperor of Muscovy, Agha Badishah, that is, the "White King"; though they do not style him either King or Crâl in their letters, but by the Russian name, Czar. The Persians call him Ak Khan. The Franks, in their letters, style him Emperor; but in their own country they call him Grande Duca, that is, "Great Kniaz" or Lord; as the Emperor of Turkey is likewise called Grande Turco, or "the Great Turk." The Turks themselves call their sovereign, Penahi (پناهی), by a Persian word which is equivalent to *Ἀυτοκράτωρ*.

The seal of the Begs of Moldavia and Wallachia on their decrees and letters, and the arms placed over the gates of their palaces, churches, and peculiar convents, is simply a bull's head, said to be for the sake of Mark the Evangelist. The seal of the Crâl of the Poles, impressed on their battle-axes (زطاط) &c., is an eagle with two heads; and the seal of the Muscovite Emperor is the same, said to be for the sake of the name of John the Evangelist. But the truth of it is, that, as the eagle is the Soltan of the birds, so is the Emperor the Great Soltan. The impression on the χρυσόβουλλα, gold and silver coins, the copecks, &c., is, on one side, an eagle with two heads; and, on the other, the Emperor riding on a horse, under the feet of which is a kind of dragon (ثنين), which the Emperor is striking with his spear, after the manner of St. George. I am unable to give, at present, the explanation of this. The seal of Chmiel is his own image, drest in short clothes, and girt with armour; with the calpack bent on one side.

On the Saturday of the Dead, the Patriarch said Mass in the Sobor, and the Metropolitan of Crotistka in the Church of the Archangel, to commemorate the deceased Emperors. The Bishop of Kolomna officiated in the Convent of the Nuns, to the memory of the deceased Empresses.

On the morning of Carnival Sunday, the Empress went to the Convent of the Ὁδηγήτρια, to perform her religious duties with the Nuns; and they tolled the new bell, with all the rest of the bells round the city, for the assembly of the Clergy and the Heads of Convents, with their images, in the Sobor, to perform the same service as last year. The Patriarch robed, with our master; and the Emperor came down, wearing his crown and imperial robes, with the purple mantle. After they had blessed him, they went forth, in procession, to an open space behind the church, amidst the ringing of all the bells, and performed a service similar to that of last year; of which, those parts which I was then unable

to witness, I this year succeeded in completing my observation of. Then they returned to the Sobor; and after Mass, the Patriarch took us to dine with him in the Christov, which is his new Hall. As we sat at dinner, the Emperor sent him several princely dishes from his table, by one of his Archons; to whom the Patriarch gave a silvered image.

On this day, the Patriarch placed by his side, at table, a new Salus (صالح), a virtuous man, who, entirely naked, perpetually goes about the streets, and is much believed in and revered by the people, even beyond bounds, as an eminent Saint. His name is Cyprianus; but he is commonly called *человѣкъ бога*, or "Man of God." The Patriarch never ceased to feed him with his own hands, and to give him drink in silver cups; from which, after he had drunk, the Patriarch drained the last drops with his own mouth, as he does at the end of the Holy Supper; so that we were sunk in astonishment.

On this day also, after the Mass, and after the Patriarch had read the Lesson for the day and his Sermon, one of the sick Nuns advanced forward, and informed the Emperor and the Patriarch, that she had been sick for a length of time, and that the preceding night she had come to sleep in the Sobor, by the side of the coffin of St. Philip the Younger; that he had appeared to her, in the night, in his sacerdotal robes, attended and incensed by his Deacons, with their thuribles; that he had called to her, and made her rise up; and that she had been immediately healed. The Emperor, on hearing this, wept abundantly; and the Patriarch preached to the people, at great length, on this extraordinary miracle. For this reason, we did not leave Mass on this day till very late in the evening.

On the Monday, *τῆς Τυροφάγου*, we went, by command of the Emperor and the Patriarch, to the celebrated Convent of the Spas, outside the town, to pay it a visit, according to our previous request to his Majesty. We were conveyed in the imperial sledge, and escorted by the janissaries. The convent is situated to the north-west of the city, at a distance of more than an hour's journey. On our arrival there, the Archimandrite, with the rest of the Monks, came out to meet our master, and took us up to the great church, where we performed Mass: after which, they led us down, in our copes, to the lowest part of the church, to pray over the tombs of the Grandees of the empire buried there; as this convent is appropriated to their interment; and there are also the tombs of six Emperors. All are spread with embroidered velvet coverings, round which are letters of pearls. At the head of each tomb is an image; and also a candlestick, with a

taper always burning. On no day is there any intermission of Mass for the repose of their souls; and after it, they always go down to incense their tombs, and pray over them. We were told, that this convent was old and small; and that it was the late Emperor Michael, father of the present Emperor, who renewed and enlarged it; building, for its enclosure, immense walls, resembling those of the Convent of the Trinity and of the Emperor's convent. In them are included eight large towers, four at the four corners, the enclosure being square; and the other four, between them. These towers have numerous embrasures, well furnished with large guns; and three or four of them are situated on the bank of the River Moskwa. Thus it is a very spacious edifice, more spacious than any of the convents in the environs of the city; and more cheerful, from the elevation of the spot on which it is built. Near it are several fish-ponds. We compared it to Sheikh Abou Bikir, in Aleppo. The great church was built by the present Patriarch Nikon, during the time he was Archimandrite there. It is large, beautiful, and cheerful; and we saw no church in this capital to equal it, for its elevation, lightness, pleasant site, and the loftiness of its five domes. There is a porch all round it; and the ascent of its steps, formed of white flags, and supported on two pillars, is wide and easy. It has three large doors: its floor is laid with square blocks, cut out of the roots of the tree resembling the عفس. The church is dedicated by the title of The Divine Manifestation, and the convent is named the Convent of the Spas, that is, the Convent of Our Saviour; in Greek, τοῦ Σωτῆρος. They celebrate their festival on the sixth of the month of Ab.

In this convent are some magnificent images; among which is one something larger than طرجيه leaf, formed with a beautiful piece of ivory, in which are carved all the Dominical Feasts, with the utmost perfection of art, after the manner of the crosses of the Holy Mountain. It was brought hither from the Imperial Treasury.—The lower part of the church is a suite of large vaults for the burial of the dead. Seeing that it was contrary to law to bury them in the churches, they have ingeniously devised this plan for their interment; which, at the same time that it gives an elevation to the edifice, allows this pious disposal of the remains of their friends and relatives, over whom the sacred mysteries are thus perpetually celebrated for ages of ages. The treasury for the riches of the church is a lofty room over the south door, covered with a dome roofed with tin, for fear of fire.

In this convent are five other churches: one of them, by the side of the great church over the tomb of one of the Kniazes, very handsome, and dedicated to Our Lady 'Οδηγήτρια; which the Kniayinia, his lady, erected, bestowing on the

convent a great fund of wealth. This lady has founded charities on all sides, and is said to have given to the Convent of the Trinity upwards of six thousand dinars. On all the Patriarchs, Heads of Clergy, and Monks, who visit this city, she fails not to confer some portion of her beneficence. For our Lord the Patriarch she made a crown of brocade, braided with pearls on red velvet, and a large embroidered scapular. The third church, within the Refectory, is dedicated to the Σκέπας (سكاباس), or Veil of the Virgin: the fourth, in the bell-tower, is under the invocation of St. Saba. This belfry is ancient, and of admirable structure. The fifth is newly built, on the plateau of the convent, and is under the invocation of St. Sergius, founder of the Convent of the Trinity. The sixth, dedicated to the Annunciation, is in the tower which is over the convent-gate.

In the great court is a large new bell, the circumference of which we found, on measuring, to be about fifty spans. All our wonder was, how they transported it hither from the city.

In this convent are one hundred Monks, and more. Their cells are all new and spacious; among which are the cells for the Emperor and Empress. There are rooms in it of a very large size, with a delightful prospect over the town and river. In a word, it is a very imposing edifice, strongly fortified, with abundance of cannon; and is seen from the city like a pigeon in the air, being entirely whitened over with lime.

After we had dined, they brought us the usual presents; and having made our parting compliments, we returned the same evening to the capital. The Emperor sent us word to be ready to go and attend with him at the Vigils and Matins in the Judabi Convent, in commemoration of St. Alexius the worker of miracles, on the twelfth of Ishbat; and, at the same time, to celebrate the birthday of his son.

SECT. II.

FEAST OF ST. ALEXIUS.—CONVENT OF ST. SIMON.—CEREMONY OF CONDONATION.—OBSERVANCE OF SHROVE WEEK.—VISIT TO THE NOVODIEVITCH CONVENT.

ON the ringing of the bells, the Emperor, together with the Patriarch, assisted at short Vespers; and at the seventh hour the new bell was tolled, and we repaired to the convent. Thither came the Emperor, the Patriarch, and all the Grandees, to the chapel of the Saint, where his body is kept within the Refectory;

and they began to chaunt the great Vespers, at much length. At the Πολυέλαιον, the two Patriarchs put on their copes, and went, with the Metropolitans and Priests, to stand outside the chapel. Here they set the image of the Saint in the middle; and the Patriarch stepped down to incense it, the chapel, the Emperor, and all present, as usual, after he had distributed to them the tapers. Our master did the same; and then they went in to kiss the image, and the body of the Saint; as did the Emperor, and after him the baptized Princes, and all the Grandees of State, in their rank and order. Afterwards, the Patriarchs put off their copes, and the slow chaunt was continued without intermission from the seventh hour of the night till the forenoon of the next day. At length we went away, nearly dead with standing, waking, and weariness; but returned the same forenoon to Mass, whence, in the evening, we were taken to the Emperor's banquet-room. At the time that the Emperor's health was drunk, when I advanced to kiss his hand, he smiled at me, and said, “Ὁ ἅγιος Ἀρχιδιάκονος, Veliko Cholojik”: the two first words, in Greek, signifying, “O holy Chief of Deacons”; the other two in Russian, meaning, “You are a great man.”—May God prolong his reign, for his overflowing love towards me!

On the morrow, which was Wednesday, we went to the convent commonly called the Convent of Simon, that is, of the Saint who founded it in ancient times, who was the brother of St. Sergius the builder of the Trinity. It is dedicated under the title of The Assumption of our Lady; and is distant but a very little way from the Convent of the Spas, being also situated on the bank of the river of Moscow. Our road was from the bridge-gate, over the bed of the river, on which saw-mills are erected. What a remarkable prodigy! The Holy Gospel says, that Peter the Apostle once walked upon the water; but God is witness, that we, with dusty feet, walked upon the water, not only once, but many times, particularly from the Emperor's convent to the city, a whole day's journey.

To return:—On our arrival at the convent, the Archimandrite, with his Priests and Deacons, came out to meet us, as usual; and led us up to the high church, surmounted with a single dome, where we assisted at the Hours and the Evening Song. Whereas it used to be the custom for the Patriarchs to say Mass in all these convents for the repose of their deceased, here, on this day, instead of Mass, they made us enter the Sanctuary, where we robed our Lord the Patriarch, and then led us out to perform a Παράκλησις for the Emperor. This church is very lofty, and has three iron doors. As for the royal door of the Sanctuary, we have never yet seen its equal, for splendour and richness: it is entirely covered

with gold, silver, and gems. We were told, that one of the Kniazes, on his death-bed, willed that he should be buried here, and that all his riches should be settled on the convent. The whole of his bequest was afterwards expended on this door; which cost, it is said, more than two thousand dinars. The picture of the Wake of Our Lady, still more valuable, is one entire plate of pure gold, engraved with black lines, and is an object of great admiration. Outside the church is another handsome new church, built by the lady of the above-mentioned Kniaz, over his tomb, under dedication to our Lady Πλατυτέρα, whose image is adorned with pearls, diamonds, rubies, hyacinths and emeralds, and is computed to have cost upwards of one thousand dinars, though it is of small size. The lower part of the great church is all vaults, for the interment of the Grandees of the empire, as in the former instance. Between these two is a church dedicated to our Blessed Lady 'Οδηγήτρια, in which a daily Mass is performed. Among the tombs here, is that of the King of Cazan, who was made prisoner by Czar Ivan, was afterwards baptized, and died a Christian. His wife lies near him. Next to them is a large monument, the owner of which is related to have been a great hero, of large stature, whose bow no two ordinary men, it is said, had strength enough to carry, nor any four his iron armour.

In this convent are six churches in all, three of which we have described. The fourth, within the Refectory, is under the invocation of St. Sergius: the fifth is dedicated to The Divine Manifestation; and the sixth, which is in the tower over the gate, is dedicated to the Commemoration of the Holy Cross, on the first of the month Ab, and of the Seven Maccabites (مكافيين).

The walls enclosing this convent are larger than those of the Convent of the Spas, and are equally new. They are entered by three gates; and are defended by six towers, some round and some square, well furnished with large guns. From the intensity of the cold, and the violence of the wind, we were unable to go up to take a view round the convent. It possesses a community of upwards of sixty Monks. After we arose from table, they brought us the usual presents; and having been conducted by them, on parting, to the outside of the walls, we returned by evening to the city.

On the Thursday we went to the Judabi Convent, where we performed Mass, and received the customary presents. On the Friday, the Emperor and the Patriarch went round to all the convents, asking pardon of the Monks and Nuns; and during the two days of Wednesday and Friday they did not quit the churches till the afternoon, because they are reckoned with them as days of

Lent, on which no Mass is performed. On the morning of Sunday, τῆς Τυροφάγου, our Lord the Patriarch went to meet the Patriarch of Moscow, who took him with him to the Emperor in his high palace, attended by us. The Emperor came out to meet them; and led them up to his highest apartment; where, after the Patriarch had addressed his devotions to the images, and the Emperor had knelt down, he blessed him with the cross, and sprinkled him with the Ἀγιασμός. Our master performed the same ceremony; and then they sat down for a short time. On rising up, the Patriarch recited a prayer for the Emperor and all the Imperial family; and afterwards sprinkled all the great Officers of State present, who then entered the circle to kiss the Emperor's hand, as we did with them. When we came out, our master, by command of the Emperor and the Patriarch, went to say Mass in the Convent of the Nuns, opposite to us; and at its conclusion, they presented to him a silvered image of Our Lady, together with the customary gratuity. In the evening, the Emperor and Empress went to this convent, to ask pardon of the Nuns; and then they paid a similar visit to the Monks of the Judabi Convent. In like manner, all the Grandees of State went to the Emperor and the Patriarch, to ask pardon of them. Some came for the same purpose, in the night, to our Lord the Patriarch. The rest of the people asked pardon of each other, kissing each other's mouths.

To return:—On the Wednesday, the Emperor did not break his fast till the evening; when he sent to our Lord the Patriarch, from his table, three cups of wine, and some plates of sweetmeats, like جبس or green melon, compounded with various spices and honey, which is brought to him from Astrachan, &c. During these three days, the Patriarch Nikon neither came down to the Sobor, nor opened his apartments to shew his face to a single person; and the Emperor fasted till Saturday, when, after Mass, he received the Sacred Mysteries, together with the Empress. Thus it is the custom with all the Grandees of State, and all the rich, to give no work to be done in this week, and to attend to no business; but to persevere in prayer in their churches, particularly on the Friday, when they confess their sins, and read and pray incessantly, that they may be prepared to receive the Sacred Mysteries, on the following day, with all fear and reverence.

On the Saturday, early in the morning, our Lord the Patriarch, by command of the Emperor and of the Patriarch, went to the Convent of the Novodievitch, that is, the Convent of the Young Lady Nuns, outside the city; concerning which, we mentioned formerly, that the Emperor and the Patriarch had cleared it of the

Muscovite Nuns, to place the Russian Nuns in it; and they were constantly urging our master to go and give them his blessing, and say Mass for them; so greatly did they esteem their religious virtues and profession. On our arrival at the convent, they all came out to meet us; and then walked before us, chaunting with a melody that charmed the heart, until we had ascended to the church. Whilst we paid our devotions to the images, they sang the Ἀξιον ἔστιν; and delightful was the harmony and sweetness of their tones and voices, which they continued to modulate, till the Patriarch had given to all of them his benediction, one by one. Then we put on our copes in the Νάεθης, and the young ladies began the Hours. They chaunted also the responses of the Mass, in two choirs; and were all much astonished at the manner in which I read and preached in Russian. After the offering of the cup, they all advanced forward to receive the Mysteries from the hand of the Patriarch, with great awe and reverence, and afterwards the Ἀντίδοχα and wine; for they had all fasted since Wednesday until now. After the Patriarch had concluded the service, all the Nuns threw themselves on the ground, and he recited over them the Prayer of Absolution: then they walked out before him, chaunting, to the eating-room; where we took our seats; and the Abbess, the Lady Steward, the Lady Treasurer, and the chief Nuns, took theirs, according to their respective ranks, each attended by her waiting-woman, to serve her with meat and drink. We had other servants to wait on each of us, from the Patriarch to the last of us, with the most delicious Lent meats of fried and stewed, &c., and various kinds of beverage unknown to the Muscovites. During the repast, one of the young ladies stood reading an Ἀνάγνωσις, or Lecture, with a soft sweet voice, and an admirable order and regularity, superior to that of the men we had heard. We arose from table in a stupor of admiration, at the precision of manner, and the exact neatness of these ladies. Every time our Lord the Patriarch sent to any of them a plate of meat, she came and curtsied before him to the ground, whether she was a Religious, that is, a professed Nun, or a worldly person; for in this convent there was a numerous assemblage of great Russian, that is, Cossack ladies, relatives of the Nuns: and it was a remarkably singular arrangement, that such was the subdual of their human passions and feelings, they had appointed these foreigners, and strangers to their vows, to some of the chief offices in the stewardship of their establishment. On our rising from the table, the Patriarch elevated the Παναγία; and the Abbess, with her companions, came, and, kneeling, presented to him, of the products of the convent, an image of Our Lady, handsomely gilt, and a

rosary of knotted silk. To us they made similar presents; and then all the Nuns came forward again, to receive the Patriarch's benediction: after which, they walked before us, chaunting, to the outside of the convent, where they bade us adieu; having furnished us, according to conventual custom, with a large loaf of bread:—and we returned to the city.

SECT. III.

*FIRST SUNDAY IN LENT.—DEATH OF RADZIVIL.—REPEATED SOLICITATIONS
OF THE PATRIARCH FOR LEAVE TO DEPART.—AUDIENCE OF LEAVE.
DEPARTURE OF THE ARCHBISHOP OF SERVIA.*

ON the morning of the first Sunday in Lent, all the bells were rung early, for the assemblage of the whole of the Clergy of the city in the Sobor church, after they had celebrated Mass in their respective churches; and as soon as the Patriarchs were in attendance, the Emperor came down in his imperial attire, and took his station behind the *عمادة* or door-post, over his chair: but perceiving that his back was thus turned to the images, he would not remain in that position, until they had removed the images from behind him;—a remarkable instance of his faith and devotion! After the Archdeacon had cursed all heretics, and the singers had chaunted three times their anathema, he made a pious commemoration of the Orthodox Princes; and then mentioned by name all the Kniazes, Voivodes, and Grandees of the empire, who had lately died in battle for the love of their religion; and the singers chaunted thrice, “May their memory be eternal!” Then he recited the names and titles of all the Imperial race, &c.; and there were laid before him sheets of paper in a large box, from which he read the names of all the privates, captains, and colonels, who had been killed within the last two years, in defence of their religion—I suppose to the number of one hundred thousand and more—with great slowness and composure; whilst the singers continually chaunted, “May their memory be everlasting!” until, at length, we were ready to drop with the fatigue of standing and the numbness of cold, our legs being frozen under us. After this, they pronounced a curse upon every one who was or had been unfaithful to the Emperor; and the choirs chaunted, three times, their anathema, and disgrace with the Almighty. When they concluded, I looked at a watch which I carried in my pocket, and reckoned they had been full three hours at this recital: nor did we leave the

church on this day till after the ninth hour; for the Patriarch, at the end of the Mass, read the Lesson of the day, and dilated, in a long discourse, on the contrarieties of the cross of Christ, and the sin of many of them in breaking their fasts at home. Scarcely had we reached our convent, and sat down to table, before the tenth hour struck; and immediately the bells tolled for Vespers.

About this time, news came to the Emperor, and the report was given forth by him to the public, that the accursed Radzivil, who made terms with Sweden, and took up his residence in that country, had suddenly fallen a victim to the vengeance of the Almighty, and broken his neck; as it happened formerly to Theophilus the Iconoclast;—thus making a wretched end. On the second Saturday of Lent, which was the first of the month Adar, the Emperor gave a banquet—at which we assisted, at his invitation to our master—to celebrate the birth-day of his eldest daughter, Eudocia.

We ceased not, in the interim, to importune the Emperor, since his arrival in the capital, with numerous petitions for our congé; and every time our Lord the Patriarch had an interview with his Majesty, he suppliantly urged this request; for life had become disgustful to us during this long delay, and we were in distress and discomfort known only to Almighty God: but the Emperor put us off from one day to another, and from week to week, still naming some future opportunity; so that we knew not what to think of it. From the time that our first petition was presented to him, on St. Peter's Day, before the Festival of the Nativity, he had deferred us till after the Feast of the Immersion; and thus we were kept in suspense until now; saying, within ourselves: "It is surprising what his Majesty can want with us, that he does not let us go!—Is it possible that he should wish to prolong the daily expense we cost him?"—for our Lord the Patriarch, as we mentioned before, had a daily pension of a dinar; and we and the servants had an average of a piastre and a half, with fish, caviare, and drink, making an additional expense of two or three dinars; so that our daily allowance cost four or five dinars, and perhaps more. Calculate what this amounted to per mensem—about one hundred and fifty dinars! and then, how much by the year! The most surprising was, that after the Patriarch of Jerusalem had staid here seven months only, the Emperor sent him his commands to depart for his own country; and in like manner he acted towards Patalaron. Lately, also, at the Feast of the Immersion, he cut off all the pensions of the Heads of Convents, who were here from the Holy Mountain, and others; and every day the Vazir sent to urge them to rise up and depart for their own country. We, on the other

hand, were so far from being hastened away, that we were constantly praying to God that he would inspire them to dismiss us; until at length the Almighty heard our prayer; and the Muscovites, teased with our multiplied importunities, yielded a constrained assent to our intreaty. We afterwards ascertained, that it was wholly within the intention of the Emperor, in detaining us from day to day, that we should stay with him again till after Easter, till he should rise to depart for the army, that our Lord the Patriarch might give his blessing, as he had done before, to the expedition, and to the troops marching forth to the war: for the subtlety and cunning of the Muscovites, as we have more than once remarked, are very great; and it is seldom they expedite an affair, as long as their interest allows of any delay: but by promising the daily performance of a request made to them, they defer their suppliant from time to time, till their procrastination has sickened his heart, confiding in their promises. For example; if the Emperor had said to us, "Stay with me again this year, or at least till after Easter," we should have died with vexation. But instead of that, he deferred us artfully, from time to time, by fair words and promises: and when, at last, he had no artifice left to baffle our intentions and suspend our departure, by the mercy of God towards us and His protecting Providence, the Emperor sent word to our master, on the Wednesday morning, in the third week of Lent, to inform him that he was to see his Majesty on that day, and take his leave: on which our hearts leapt with joy and delight.

Towards evening, the great sotniks came, in the imperial sledge, and took our master, attended by us, to the Hall of Audience. On approaching the Church of the Annunciation, we were met by two Archons, who bowed to our Lord the Patriarch on the part of the Emperor, and, reciting the imperial titles, said, "The Emperor, &c. &c. &c., invites your Holiness of all beatitude, Father and Great Lord Macarius, Patriarch of the great city of God, Antioch, and of all the East, to his imperial presence, that he may bid you farewell:" and bowing, and receiving the Patriarch's blessing, they walked before us. So also, at the bottom of the steps, in front of the church door, two others met him, with the like ceremony. At the top of the steps, other two Archons presented themselves in the same way; and at the outer door of the Hall, the whole body of Ministers, and great Officers of State, came forth to meet him; two of whom, opening their mouths with a loud voice, and reciting the name and titles of the Emperor, and those of our master, presented his Majesty's invitation to his Holiness, to bless him and take his leave. At the end of the address, they all bowed to him; and he gave to

each his benediction, one by one. Then they walked, before and behind him, into the Hall; where the Emperor, descending from his throne, advanced to meet him; and after our Lord the Patriarch had chaunted the Ἀξιὸν εἶσθιν, and bowed to the images and to the Emperor, he gave him his blessing, and sat down a little; whilst the Vazir came forward, and, standing before him, said, "The Emperor, &c. &c. &c., confers on your Holiness, and on your Apostolic See, this gift, which is, fifty soroks of sables, of the value of three thousand dinars." Then he laid them before him, each couple being brought in by a janissary, who deposited his burden, and withdrew. Afterwards, the Emperor said, "O Father! I beg your blessed Holiness to accept this, as Christ accepted the widow's mite; and do not reprove me." Our master had previously asked him to have made for him a crown, and an entire array of sacerdotal ornaments, from the treasures of the Church; and on this account, the Emperor, taking him by the hand, and leading him apart to a corner of the room, attended only by the Perevodtchik, begged his excuse for not furnishing him these objects according to his desire, urgently alleging the death of the artists, and his own occupation in the affairs of war and conquest; which indeed were the true causes of the neglect. Then he wept much, saying to him, with earnestness: "O Father! it is your wish, then, to kill me, by separating from me; for you are my father, and I am your son." Thus he spoke a long time with him; and our master wept also, seeing the Emperor's humility, love, and reverence: God prolong his reign!* All present in the apartment were moved to tears at this sight. Then the Emperor called forward all the Archons, who knelt down; and he requested the Patriarch to pray over them, and himself, a long prayer: and as he bent his head, our master obeyed his commands, by reciting the prayer, "Save, O Lord, thy people, &c." in which he repeated the names of all the Saints. Then he concluded the prayer, and we chaunted for the Emperor a Πολυχρόνιον: after which, we all

* "His Imperial Majesty is a goodly person, two months older than King *Charles* the Second, of a sanguine complexion, light brown hair, his beard uncut; he is tall and fat; of a majestical deportment; severe in his anger, bountiful, charitable, chastely uxorious; very kind to his sisters and children; of a strong memory, strict in his devotions, and a favourer of his religion: and had he not such a cloud of sycophants and jealous nobility about him, who blind his good intentions, no doubt he might be numbered amongst the best and wisest of princes. His father was a great lover of Englishmen, and a man of peace: but this Emperor is of a warlike spirit, engaged against the *Crim*, *Polacks*, and *Swedes*; with what success, let him declare. Seven years ago, the plague carried away seven or eight hundred thousand people; and three years since, the *Crim* carried away captive, out of the borders, four hundred thousand souls into perpetual captivity; besides three hundred thousand, who were consumed and killed, by dint of sword, in several armies."—*A Survey of the present State of Russia*. 1671. p. 44.

advanced, to kiss his hand. Afterwards, the Emperor took our master by the arm, and led him to the outer door of the Hall, where the Archons had met us; weeping much, and entreating him to bless him again, thrice, a third time; and to give him the kiss of Christ on the mouth, which he did. In his hand, our Lord the Patriarch held ready four Cholofitat, or petitions, to present to his Majesty. In one, he begged the price of a large brass πολυέλαιον, which we had bought for one hundred and twenty dinars, with three others at one hundred dinars each: in another, he asked him for some images; in the third, for a quantity of fish-teeth and stone-crystal; and in the fourth, for a collection of ermine. These he now delivered to him: after which, the Emperor ordered all his Archons to attend the Patriarch to the bottom of the steps of the Church of the Annunciation, where his Holiness made a discourse to them, and, having blessed them, bade them farewell. We returned to our convent in the greatest joy, and filled with gratitude.

The Archbishop of Servia, (of whom we mentioned formerly, that, when they turned him back, he had asked the Patriarch Nikon that he might be permitted to stay in the name of the Emperor, and had obtained his request,) now seeing the severe authority of the Patriarch Nikon exercised over him, as though he were one of the Heads of his own Clergy, ضاج became disgusted, and asked for his dismissal: nor did he cease importuning the Emperor to let him go, to visit Jerusalem; after which he would return. The Emperor, being merciful and compassionate, took pity on him; saying within himself: "Perhaps, if we do not let him go, he will pray to God against us, and not for us:" and, in spite of the Patriarch, he consented to his departure. After our master, therefore, had come out from the audience, the Emperor called in the Archbishop, to kiss his hand, and gave him a recommendation; saying: "When you are come to Jerusalem, pray for us here, and remember me in the holy places of venerable reliques; and, when you come away, bring me with you some of the oil of the lamp which is over our Saviour's tomb." Then he gave him four soroks of sables, with four hundred dinars; and dismissed him. The Archbishop instantly left the city, and arrived in all haste in Moldavia, looking all the way behind him.—See what he gained by his pride and ambition, pretending to be a Patriarch! After being ignominiously detained, he was dismissed with no higher a present than that given to the Metropolitan of Nicia (نيقية), the holy See, who was here now; and their dignity was estimated as equal.

S E C T. IV.

FAREWELL BANQUET, AND VISIT OF THE PRIME MINISTER.—PREPARATION, PACKAGE, AND PURCHASE OF FURS.—VARIOUS PETITIONS, AND GRANTS FROM THE EMPEROR.

As soon as we had reached our convent, came the Chief of the Stolniki, who is the officer that superintends the imperial table, bringing to our Lord the Patriarch a large and princely banquet, of more than fifty dishes of meat, and various sweet confectionary; prepared cups, that is, gilt goblets, filled with wine; and numerous pitchers, containing a variety of drinks. Having laid the table, the officer sat a short time with his Holiness; and then, taking a farewell leave, he departed. After the repast, and as soon as we had removed the table, came the Chief Secretary to the Emperor, with the rest of the scribes belonging to the Hall of Audience, bringing us the soroks of sables we mentioned above. To all these officers we distributed presents and a gratuity, as also to the janissaries carrying the furs; and after we had given them to drink, they departed: for it was a custom always observed by our Lord the Patriarch, when any officer brought him a present, though it were only a plate of radishes or cucumbers at the beginning of the season, to give him either some dirhems, or some Aleppo or scented soap, or some saffron, &c., or else some holy relique, which was always received with great veneration. Similar gifts he made to the servants carrying the trays &c. of cakes of scented soap &c., to each individually; and even to the janissaries, who every day brought his meal from the imperial kitchen, we used daily to give, in remuneration for their trouble a portion of drink, or a small sum of money; as they were every day changed.

After the Secretaries had retired, the Vazir himself came, sent by the Emperor to pay his respects, on the part of his Majesty, to our master, and to express to him how much joy his Majesty felt at having received his blessing, and having been the subject of his prayers to Almighty God: and at the same time, how great his sorrow was at parting with him; for that his Majesty had said to his great Officers of State, at the moment we quitted his presence, "Truly this Patriarch is a holy man, and the light of sanctity shines forth in his countenance:" to which all these nobles bore witness. This is the information which the Vazir now gave us; further adding, that when our master quitted the Emperor, his Majesty sighed, and said: "I pray to God, that, before I die, I may see him, with the other three

Patriarchs, celebrating Mass in St. Sophia, with our Patriarch Nikon attending them." All present answered, "May God grant it!" The Vazir likewise gratified the heart of our master, by doing all he had asked in the petitions he presented to his Majesty. We had supplicated his Majesty, moreover, to grant us five χρυσόβουλλα, or imperial seals, which he gave to us. The first was, a χρυσόβουλλον for the Apostolic Church of Antioch, that, every three years, one of its Archimandrites, or of the Heads of its Clergy, with two or three Monks and attendants, should come to receive the Emperor's alms, to whatever amount it might please God to inspire his Majesty to give them; and then to depart, on their return. The second, for the Convent Elfalamand (الفالمند) in Trapolis (طرابلس): the third, for the Convent of St. George Elhamirah (الحميرة): and the fourth, for the Convent of Sidonaia (صيدنايا). The fifth χρυσόβουλλον we took out for one of the merchants, who was related to a Grandee of Moldavia, to the effect, that he should be chief over a company of merchants, and should not be stopped or delayed on the frontier. One of our own countrymen, originally of Damascus, who had been Voivode of Kolomna, Cashira, and Strasanjho, we again replaced in that dignity, by the intercession for him of our Lord the Patriarch with the Emperor, who appointed him Voivode of Cashira for the length of his life. A troop of poor Greeks we caused to be made Dragomans in the courts; and others of that nation, who were in the army, we succeeded in raising to the rank of Chaoushes, &c.

At the moment of parting with our master, the Emperor had asked him for some papers of Absolution, that is, of Συγνεχώρηται, which we had printed at Kiov, in Greek; and desired him to distribute some of them to the great Officers of State: which was done. As to the Emperor himself, I went and carried to his Majesty nine of these papers; on which I wrote, in letters of gold, the names of his Majesty, of the Empress, their son, daughters, and of the Emperor's sisters: and to all the great Officers of State I distributed for each one, going round to their respective hotels with the Perevodtchik, according to the Emperor's command:—after which, we prepared for our journey.

During these days I was alone, and unassisted in my labours and fatigues, both by day and night, from morning till evening, going round to the Grandees of the empire; the rest of the time attending to the arrangement of the sables, standing over the workmen, and sealing the paws of all the furs with the red seal of the Emperor: for every single paw of the sable-skins we impressed with a seal, and wrote inside, on the edges behind each, that they might not be

stolen, or clipped, or changed, by taking a good couple of the skins, and putting a bad one in its place. This method of prevention was invented by the Greek merchants having to deal with the Muscovite artists, who, for the most part, are very devils in deceit. The soroks, which are delivered to us in packs, we separated; and having written on and sealed each skin, we counted them out to the workmen, to clear away the white hairs with pincers, assisted by their wives, children, and numerous slaves. After this, they take and soften them by maceration, and then stretch them, to increase their size in length and breadth. Then they select them, and make them up again into soroks; for each of which they are paid a dinar. Afterwards, they collect the soroks by tens, calling every ten a crabka (قربكه), and valuing each sorok by marking them from one to ten. The first is of the highest; and each successive number is of an inferior price. After this, we packed all the soroks in bags; taking great pains to press them close, according to the usual method; first, to preserve them from the dust of the roads, which injures them greatly; and secondly, to carry them in as small a compass as possible, and protect them from the heat of the sun.

Constantine, Beg of Wallachia, had sent a letter to our Lord the Patriarch, humbly intreating him to obtain for him, from the imperial treasury, a sorok of sables of the first quality and highest price, and of supreme beauty and blackness—such a sorok as is never issued. Our Lord the Patriarch wrote, therefore, a petition to the Emperor, stating this occurrence: and the Emperor commanded, that they should give him a sorok of sables from the Treasury, at its original price on being imported from Siberia. On searching, they found two; of which we chose the best, and paid them for it the original price marked on it in Siberia, viz. four hundred and eighty dinars. In the prosecution of this affair, I had to go to the store of sables, and enjoyed the opportunity of looking over it.

They also gave us, by command of the Emperor, four ermines from Cazan. Unfortunately for us, no ermines had been brought this year from Siberia; for, by reason of the great heats, which had prevailed in the summer, the ermines were reported to have retreated northward. The fur of this animal is worth, sometimes more, sometimes less than twenty dinars, and is sold untanned, with the skin turned outside. We gave ours to the ermine artificers, to tan and prepare them; for in no other country do they know how to tan them in the way they do here, making them as dry and as soft as silk. They take and soak them in barrels filled up with bran (نخاله) and sea-oil, which they call fish-grease, brought from the ocean. These artificers are paid four dinars a thousand. All

the superintendants, and officers of the government-stores, when they have to deal with a skilful person who fees them, give him the best articles to be found; but to a person who knows nothing about the matter, they give the veriest refuse; as every thing is in their hands, and they have an unlimited but unacknowledged and secret power: we used therefore to make them fine promises, and give them substantial fees.

I went also to take some fish-teeth and stone-crystal from the stores belonging to the offices for the affairs of strangers, of which we have made much mention, where we used regularly to transact our business.

Then I went to the Emperor's treasury, in the neighbourhood of his high palace, which is appropriated as a store of holy images, accompanied by one of the Perevoddchiks appointed to attend me. On entering, I was much astonished at the great number of images collected there, rivalling treasures of much wealth: for every image presented by the Heads of the Clergy of this country, or by the Heads of Convents, to the Emperor, or to any of the Imperial family, is brought to this store; and is marked, on the back, with the name of the owner who gives it; from what town or convent it is taken; with the date of the day, month, and year, it is presented; and to whom, whether to the Emperor, the Empress, or any of the Imperial family. All of them are committed by register to the care of the Archon who superintends this treasury; who gave us, by order of the Emperor, thirty gilt images; which we caused to be carried by the janissaries to our lodgings, rewarding them for their trouble.

We asked the Emperor, besides, for a *يورغا* horse, that is, a *رهوان*; and he gave it to us also. For myself, I wrote to his Majesty a petition, begging the gift of a *Στιχάρι*, which he instantly granted me. I was sent to his treasury, where the brocades, copes, and other fineries, are kept; and they wished to give me a *Στιχάρι* ready made after their fashion; for from this store they distribute *Φελώνια*, *Περιτραχήλια*, *Στιχάρια*, and other sacerdotal robes and ornaments, to the poor Clergy, and to the inferior convents: but I refused to take it; so that they were forced to refer the matter again to the Emperor; who sent me a piece of beautiful white Venetian brocade, embroidered with trees and plants, in coloured velvet of every colour; accompanied with remnants for the sleeves and skirts of a similar cloth, but yellow; and some dinars for the expense of making; saying, "Take it and fashion it after your own will and pleasure." The cloth was worth about one hundred dinars.

The Emperor bestowed, moreover, on us all, for the parting kiss of hands, the

same presents we had received on our first presentation ; and we finally packed up our luggage, and prepared for our departure : for which purpose, we wrote a memorial for sixty vodvods for our conveyance ; though twenty would have been sufficient, had it not been for the number of poor persons who followed us. The other motive for asking for so great a supply was, that we might study the ease of the cattle. The carriages we asked for were brought us : and to attend us to the frontier of the Cossack country, a Peredvodtchik and a Dragoman were appointed, with ten fully-accoutred janissaries, to escort us from town to town. We were furnished also with an imperial sledge ; provisions of meat and drink for the road ; and a daily allowance of money, till the end of the month Adar, that is, till our arrival at Potiblia.

SECT. V.

FAREWELL TO THE PATRIARCH NICON, AND DEPARTURE FROM MOSCOW.

DIFFICULT JOURNEY TO BIELOV.—HALT AT BOLKHOV, FOR THE

*EASTER HOLIDAYS.—ENTERTAINMENT GIVEN TO THE
ARCHDEACON BY THE VOIVODE.*

ON the morning of the fifth Sunday of Lent, being the twenty-third of Adar, our Lord the Patriarch went to take leave of the Patriarch of Moscow ; who gave him, as a parting present, an image of Our Lady, a sorok of sables, a gilt cup, and two dresses of woollen cloth and satin ; and to all of us he distributed sums of money : after which, we bade him farewell. In the afternoon, we went forth from the city, hardly believing that our departure was a reality, so great was our joy to return home after so long an absence : for the Almighty knows, that, from the excess of our impatience, we were continually praying that we might be dismissed, whether they gave us any thing or not. On the other hand, all the Dragomans, and others who attended us forth, were unanimous and uniformly urgent in saying to us : “ Wait with patience, and assist at the Easter festivities here ; because the Emperor wishes it, and the thaw of the ice, on the lands and rivers, is near approaching. How far do you mean to take us, to drown us in the waters ? ”—What they said, they uttered with truth and sincerity : but we answered them : “ As for you, we hope no harm will befall you : for ourselves, let us be drowned, rather than stay here.” My own individual anxiety, my grand endeavour, was to quit Moscow before Easter, to escape from the sleepless vigils, the overwhelming fatigue, and the restless standing up, during Passion

Week : but I afterwards wished we had staid for Easter, and had not been subjected to the disagreeable necessity of turning back on our road, as it fell out. On the whole, how could foreigners like ourselves, accustomed to such comforts at home, expect to enjoy any rest or sleep here, being forbidden the entrance of the hot-bath, and the shaving of the head ? But ever since our departure from Wallachia, we had been two whole years, till now, without entering the bath.

As soon as our Lord the Patriarch arrived at the Place of the Cannon, in front of the Emperor's palace, he alighted, by the direction of the Dragomans, from the sledge ; and turning his face towards the city, he recited a prayer for the Emperor, and for all the inhabitants ; and having given his blessing on the four sides, he remounted his sledge. All our attendants continued with us as far as the outside of the earthen walls ; where we presented to each of the Dragomans a gratuity, as is customary, for the recompence of their trouble ; one sum, on the part of our Lord the Patriarch, individually ; and another for all of us collectively : and having bidden them a parting farewell, we proceeded, in our sledges, a distance of seven versts ; hastening our journey, that we might reach Potiblia by the yet frozen roads and rivers. This, however, we did not accomplish ; for, on our arrival at Kalouga, the ice on the river began to thaw ; and we were, consequently, detained there three days ; during which, the ice and snow entirely melted away, the rivers overflowed their banks, and the streets and roads were filled with large streams of water. We were in all, reckoning our fellow travellers, the janissaries, and the Yamishkis, that is, the people of the vodvods, eighty persons ; and by our joint effort, we constructed, with much labour, eleven or twelve bridges, by means of which we effected our difficult passage over the roads and rivers, and the dreadful depth of mud, alone sufficient to have stopped less resolute travellers. What gave us most pain, was the distressing fatigue of the cattle. With the utmost exertion, we accomplished our route as far as *Bielov* : on our arrival at which place, the snow was entirely thawed away from many parts ; and in all the rest, it was so mixed with mud, clay, and water, that all travelling forward on sledges was at an end, and we began to purchase wheel-carriages. By either mode of travelling, the difficulties of the road were extreme. In those places where the snow yet lay, we saw, as it slowly melted, how streams of water, as from fountains, flowed from under the drifts, every field pouring forth its torrents into the roads ; so that, as we sat in our sledges, we filled goblets of that beautiful sweet water, and, with draughts of that true Ma Ozzolal, revived our souls within us.

We did not enter *Bolkhov* till Holy Thursday; when it was proposed that we should celebrate the Easter holidays in that place, which we agreed to; as the Yamishkis belonging to the carriages made interest with our Lord the Patriarch that they should be allowed to spend that time at their own homes.

On the Morning of Easter Sunday, our Lord the Patriarch, by invitation of the Voivode, and at the request of the Greek merchants who were with us, went to perform the *Ἀνάστασις* in one of the churches. After the Canon, he stood before the royal door, with the cross in his hand, attended by two priests; one holding the Gospel, and the other the Paschal image; and all the persons assembled, came forward, according to custom, to kiss the cross. On kissing afterwards the Gospel, and the image, in the hands of the Priests, they kissed also the mouths of the latter; giving them, at the same time, each a red egg. This the boys did, as well as the grown-up men; and after them came the women and girls, of all classes, from the highest to the lowest. We melted with envy when the women and girls kissed the mouths of the Priests; and the Priests kissed theirs, saying, *Χριστὸς ἀνέστη*, in their own language "Christos Voskros"; to which the laymen and the women answered, "In truth, He is risen": the latter, at the same time, kissing the Priests' mouths, without blame or shame. We were much surprised at seeing this; and particularly so were the Greeks, who witnessed it: but such is the Muscovite custom. The Priests collected a great quantity of red eggs; as not one of their flocks, not even among the children, neglected to present each his egg. It is a custom also observed here, that at the time of Mass, on Easter-day, they bring, from their houses, trays of bread, butter, and cheese, to the church, for the Minister to pray over them the usual prayer: after which, he takes the half, called the Paschal or Easter Offering. Another custom, which we have formerly mentioned, is, that from this day, till the Ascension, whenever any person meets his friend, he kisses him on the mouth, saying *Χριστὸς ἀνέστη*. After all these ceremonies were performed, our Lord the Patriarch finished the Mass for this day.

During this Easter week, no person travels nor leaves his home; but all remain in their houses, clothed in their best attire; and spend the whole of the time in eating, drinking, and praying. From the Sunday to the end of the week, the Priests in their *Φελάνια*, with their banners, and with the cross in their hands, and accompanied by their friends or disciples, carrying the Paschal image, the image of their church, and the Gospel, go round to their parishioners, chaunting *Χριστὸς ἀνέστη*. On entering each house, the Priest recites the Gospel of the

Passover, and the Ἑκτινή, mentioning all its inmates by name : then he performs a Πολυχρόνιον for the Emperor and the Patriarch, and concludes the ceremony with thrice repeating Χριστὸς ἀνέστη. Afterwards, they make him a present in money, and conduct him to the door; all abandoned to the utmost joy and hilarity. On the passing of the procession by any church, the young men of the parish ring the bells : for it is the amusement and occupation of the young men, during this week, to ring the bells continually. In this same manner the Priests came to the lodgings of our master, who dismissed them with the usual fee.

On this day, I was invited by the Voivode to accompany the imperial Dragomans to his house ; where he made us drink two rounds of cups of wine and spirits, whilst he stood up, and we were sitting. After the Muscovites have served their guests, it is usual for them to give the jar and goblet to the guests in turn, to pour out for them, the hosts ; as was now done by the Voivode, at the present entertainment. And now I have to mention a strange thing, which I witnessed on this occasion ; a thing which we had been told of, but which we would not believe. I saw it, however, with my own eyes ; and it was this. After the table was set, and we had taken our places at the board, the Voivode called in his wife ; who came in her finest dress, with her daughters and little boys, bowing her head to us as she entered, and saluting us. Then the Voivode placed her in the middle of the room, and begged us to go and kiss her on the mouth with the holy paschal kiss, in the virtue of which they have the highest faith, accompanied as it is by the words Χριστὸς ἀνέστη. The Dragomans, to set me the example, went first, and, having kissed the lady on the mouth, repeated the words : and then they nodded to me to come forward, as they retired each to his place : but I was become like a mute statue, and was melting away in a fever of bashfulness. In vain the husband urged me vehemently : I still held back ; until at length they got the Dragomans to prevail on me to go and kiss the lady, by representing to me, that otherwise the Voivode, her husband, would be seriously affronted. Overcome with shame, and pushed forward with some violence, I advanced to the lady, and kissed her mouth ; and she kissed mine, saying, “ Christos Voskros.” I was, as it were, without sight or sense, so great was my confusion amidst a scene I had never before witnessed : though we had been told, but I would not believe it, that not only on this day of Easter, but whenever they received a stranger as a guest at their houses, they always presented their wife before him, to be kissed by him on the mouth, and by all present ; that the husband glories in this ; and that it is not possible for any one to omit kissing her, unless he wishes

to be turned out of the house. On retiring to my place, I bowed my head to the lady; and all the company bowed to her at the same time. Afterwards, she took a vessel of spirits and some cups, and served us to drink, twice round; and then she sat down with us to table: such is the custom here. At the end of the repast, we drank some cups to the health of the Voivode, and to the health also of his lady: and we wiped the cup each time on our lips; for whoever does not so wipe the cup, is esteemed by them a declared enemy, as not having drunk the entire health of the master of the house, but having done it defectively.

SECT. VI.

MESSAGE FROM THE EMPEROR, TO DESIRE THE PATRIARCH'S RETURN TO MOSCOW.—THE EMPEROR'S LETTER.

ON the Tuesday in Easter week, at the moment we were preparing for the prosecution of our journey to Potiblia, the news was brought us, by a courier, dispatched to our Lord the Patriarch, that the Emperor had sent off to him, with all haste, a grand Sotnik: the meaning of which message we were at a loss to conjecture; and were therefore much troubled and confused, thinking and reflecting what could be its motive: so that from the cheerful humour in which we had been as travellers, we were now become disturbed and full of doubt and perplexity; until the Sotnik above mentioned, immediately on his arrival, sent into the town to ask permission of our master to see him: and when he was admitted, having bowed several times to the ground, he stood erect, and said: "O great and holy father of all beatitude, Kyr Macarius, Patriarch of the great city of God, Antioch, and of all the East; your spiritual son, the Emperor, the lover of Christ, the exalted, the chief among Kniazes, and the great among kings, Kniaz Alexius Michaelovitch, bows to your Holiness with his forehead on the ground, and supplicates you, if it is your Holiness's pleasure, to be so kind as to return to him, and that you will not reproach him with the fatigue and hardship of the road; because he wants you to assist at a new and secret Synod, and for other secret and necessary business of Church and State; and he intreats you again, with earnestness and humility, not to be angry with him on account of the difficulties of the road to be again encountered on your return; but your reward be with Almighty God."

We asked the Sotnik at what time he had left Moscow. He said: "After the

evening service, on Good Friday, the Emperor called me to him, and gave me this letter; commanding me to overtake your Holiness as quickly as possible, and to execute his commands. I have risked my life in the waters and rivers, galloping at full speed both by night and day; so pressing was the Emperor's injunction, that I should overtake you before you reached Potiblia."—And, indeed, it is a remarkable thing, that he should have travelled over so great a space of ground in three days and a half.

Then the Sotnik delivered to our master the Letter from the Emperor; which the Patriarch having kissed, handed to the Perevoddchik, to translate for him: and he thus read it in the Greek language, word for word; whilst I wrote it down with the greatest exactitude in Arabic. This was its form:—

“We, by the grace of God, chief among Kniazes and Efendis, Alexius Michaelovitch, Emperor of all the Russias, Large, Small, and White; Autocrator of many of the Eastern and Western countries, and of all the North; heir to our father, and inheritor to our grandfathers; Sovereign Lord and Ruler; to Macarius, by the grace of God, Patriarch of the great city of God, Antioch, and of all the East—We bow with all reverence to your Holiness; who, though as a Father and Shepherd to our great empire, went away and left us, abandoning our capital and imperial city to return to your holy See, in the great city of Antioch. But you had not long quitted the city of Moscow, after parting from us, nor were you far away on your journey, before divers weighty matters in our great empire occurred, of vital importance, both to Church and State. This business requires that you should return to us, O blessed Father; and that, favouring us with the sight of your holy prelatial countenance, in the joy of the Lord, you will give us the opportunity of meeting and conversing with you for a short time. I, the Emperor, have great hopes in the regent skill of your Holiness, and am confident you will not disappoint them, by your attention to the affairs in question. I therefore ask and intreat you, bowing before the feet of your prelacy, that you will not baffle my expectation and prayer, but will please to come to me, to the city of Moscow, without delay, and with the smallest requisite burden and luggage. Our command and pleasure is, that you bring with you nothing but your priestly attire and a few servants: the rest of your baggage and company you will please to leave in the fort or castle where you shall receive this our message and letter, brought you by the Sotnik of our Imperial Court, Ivan Ivanovitch. Complying with this our desire, and returning to us, O benedict Father, you will please to

bless us with your spiritual grace : and it is the design of our Imperial Majesty, after you have favoured us with your presence, speedily to dismiss you on your travels, full of gratitude to your Holiness. For all the fatigue you will have undergone from the difficulties of the road, you will receive a recompence from Almighty God ; and we will afterwards leave you free to pursue your own affairs and desires. Do not fear, therefore, nor be under any apprehension, that any detriment will accrue to you, in consequence of your return at this present time to our Imperial Court, O blessed Father !

“ This Letter was written by our Majesty, in the imperial city of Moscow, in the year Seven thousand one hundred and sixty-four, on the evening of the fourth of Nisan.”

On comprehending the sense of this Letter, our sorrow was greater than our joy, and our joy greater than our sorrow. Our sorrow was, for turning backward, whilst we were continually praying to God to direct our steps forward : our joy, for the humility and condescension of the Emperor, in deigning to ask us this favour ; with which request it was impossible for us to refuse compliance. In the midst of these feelings we were troubled and confused, not knowing precisely what to think of this affair. Glory however be to God, who, in His infinite wisdom, permitted all these strange turns to meet us in our course, and to happen in our time ! It was usual for the Patriarchs to come and stop no longer than eight months, at most. But we were, first of all, completely put to a stand by the troubles in Moldavia ; and afterwards, by the same cause, delayed in Wallachia. In Muscovy, we were encountered by the expedition, and management of the war by the Emperor in person. Such a thing as no one would have expected to see since the reign of the Czar Ivan, to our great misfortune, took place in our days ; and then, after hoping we should stay four or five months only, we were delayed for nearly a period of two years ; a period which, indeed, at last, we fully completed.—We now blamed ourselves much for not staying at Moscow, to pass the Easter holidays ; which was the best advice that had been given us.

It is remarkable, that so many strange things should have occurred in our time, so far surpassing in number and singularity those which had occurred to others. It had been usual for the Patriarchs to go once only to Moscow : we went twice ; and we outreached the preceding Patriarchs in five things. The first was, our residence at Kolomna for seven months, and our having expe-

rienced the mode of travelling on the rivers. Whilst others travelled by land, we were moved along the river in boats. The second was our journey to Novogorod: the third, our visit to the Emperor's monastery: the fourth, our return to Moscow, a second time: and the fifth was our enjoyment of our pensions for four and twenty months, or two years complete, as we shall specify hereafter.

And now our minds were all agreed, that we must return to Moscow, in obedience to the Emperor's will; which, indeed, it was impossible for us to resist, being within his rule and territory: nor would it have been decent to make any show of reluctance; but the Greek merchants, our fellow-travellers, were much vexed at our separation from them. Then the Voivode came; and I went with him, accompanied by the Stolniks; and we stowed all our wagons, clothes, and heavy luggage, within the castle; cording them all up together, and sealing them: and there we quartered the rest of our companions and servants. Over them the Voivode set a numerous guard of janissaries, to protect them day and night. With us we took nothing, but what was absolutely necessary, and a box of priestly ornaments, according to the Emperor's command. To accompany our Lord the Patriarch, there was myself, with the Deacon my companion, the Archimandrite, and three servants, in seven carriages. It is usual for each carriage to be drawn by one horse; but we put two. The whole number of our horses was forty: and we had so many, in order that we should change them from time to time, that they might not be killed with the hardship of the road, and that some might be always resting. This arrangement was in consequence of the Emperor's injunction to the Stolniks to order every thing for our speedy coming to him. The Perevodtchick we took with us; but the Dragoman was left behind.

SECT. VII.

RETURN, BY SIMONKA, TO THE CAPITAL.—REFORMATION ON THE SUBJECT OF SLAUGHTERING ANIMALS.—PROMISE MADE BY THE EMPEROR TO THE GREEKS.—RECEPTION OF SOME EMISSARIES FROM MOLDAVIA.

WE set off from Bolkhov, at noon, on the Wednesday in Easter-week, being conducted by the Voivode to the outside of the town. We travelled in the greatest haste; and suffered the utmost distress, from the roughness of the roads and the depth of the mud, in consequence of the overflowing of the brooks and

rivers. The river of Kalouga we saw at its greatest height, extending its breadth about the distance of a mile ; and having overthrown the walls of the new fort which we had before seen building, it had carried away all the timber employed in them.

On the Wednesday in St. Thomas's week we arrived at the village called *Simonka*, distant seven versts from the capital. In it are numerous orchards of fine apple-trees. It is an estate belonging to the Convent of Simon, and is therefore called after it. All strangers coming to Moscow, whether Patriarchs, Bishops, Monks, or merchants, wait in this village till their *Pristobs* or conductor announces them to the Vazir, and prepares for them a lodging : and then he returns, and leads them into the city. Thus our *Stolniks* acted with us, sending to inform the Vazir, and the Emperor, of our arrival : and, in the mean time, we slept for that night in the village. We met, on our road, a number of Greek merchants returning from Moscow ; of whom we asked the occasion of our being brought back. They informed us, that, in the evening of Good Friday, the Emperor had had a dispute with the Patriarch, in the church : but no one knew the particular cause of it ; only in general it was known to have been occasioned by the haughtiness of the Patriarch, and his rude behaviour ; for he was become excessively proud. At the Festival of the Immersion, when he designed to perform the prayers over the water once only, and this his intent had come to the knowledge of our Lord the Patriarch, the latter went to him, to admonish him that such a practice was irregular ; for *Nicon* was constantly intreating our master, and saying to him, " Whatever you find reprehensible in the order of our ceremonies, tell us of it, that we may conform to the right practice : " and he usually received his advice with great deference. But on this occasion he refused to listen to him, rejecting his authority on this subject. The Emperor, in the mean time, supposed that it was by the advice of our Lord the Patriarch that *Nicon* performed the ceremony in the way he did : but now coming to the knowledge of the contrary, he disputed the matter with him, and scolded him, calling him a *Mojik beladins*, that is, " a stupid fellow. " The Patriarch replied : " I am your spiritual father ; why then do you revile me ? " To which the Emperor answered : " It is not you who are my father ; but it is the holy Patriarch of Antioch, who is indeed my father : and I will instantly send, to bring him back on his road. " Immediately he called the Vazir and the *Stolniks*, and dispatched the latter in quest of us. The report was soon spread in the town, that the Emperor had sent to bring back the Patriarch of Antioch ; but no one

knew wherefore. The Greeks conjectured that he was bringing him back to keep him with him another year; and our friends feared it might be the beginning of some disastrous affair: but no one knew the real cause, nor did we, till afterwards.

On the Thursday, the messenger returned with the answer, and we set forth for the city. From this village, the road to it is like the road from Khan Toman to Aleppo, all ascents and descents, hills and valleys; and the town is seen at a distance of fifteen versts, delighting the eye with its beauty and grandeur, its elevation, the number of its belfries, and the airy cupolas of the churches shining with gold. On entering, we alighted at our former lodgings in the Convent of Cyrillus; as though we had only gone out on a visit, and were returning home: and thus we answered every one, who asked us. The next day, the Emperor invited our Lord the Patriarch to a great banquet: and as soon as he entered his presence, he advanced to meet him, bowing to him, and saying: "My Lord and father, I beg of you, that as Christ forgave the sins of the offending woman, and accepted her tears, so you will also forgive me, and accept mine; approving my humility and supplication, and not reproving me for the sufferings I have caused you on the road; for which I will recompense you, according to your asking and expectation." Thus the Emperor manifested great delight at beholding our master; and after he had received his blessing, he admitted us to kiss his hand. When I advanced, and, kneeling, kissed his hand, he smiled, and said, "Christos Voskros!" I was a little confused, but, without hesitation, I made the usual response. After we had left the banquet, we immediately found that our pensions and appointments were restored to us.

At this festival of Easter, an imperial ordinance was sent forth by the Emperor, on the subject of killing meat; for from Wallachia, Moldavia, and the country of the Cossacks, to the further end of Muscovy, they did not slaughter animals in the manner prescribed in the *Nóμος*; but by jugulation, after the manner of the Franks. Our Lord the Patriarch, therefore, when he was in the Emperor's convent, informed him on this subject. The Emperor was very grateful to him for his instruction, and immediately acted upon what he told him: so that the Muscovites now slay after our manner, but after much altercation, for they had formed to themselves an opinion in opposition to the mode of slaughter practised by the Hagarenes, who stab; but their doctrine was unfounded.

We were told by the Greek merchants resident here, that after the Emperor, on the morning of Easter Sunday, had, according to custom, distributed red eggs

to all his great Officers of State, in the church, he called forward the Greek foreigners, and others then present, and distributed to each a couple of eggs. Every person who receives an egg from the Emperor, on this day, preserves it in his house as a blessing, as we have before had occasion to mention. They added, that, after the distribution of the eggs to them, he called them near him, and said : “ Do you wish and desire that I should redeem you, and free you from your captivity ?” Kneeling down, they answered : “ How can it be otherwise, than that we should desire it ?” and added such compliments as the occasion required. On which the Emperor replied : “ When you return to your country, ask the Heads of your Clergy, and your Monks, to offer Mass and pray for me, that by their prayers my sword may cut through the necks of their enemies.” Then he shed many tears ; and, turning to his great Officers of State, said : “ My heart is broken for the captivity of these poor men, who are in the hands of the enemies of our religion. At the Day of Judgment, God will call me to account for them, because, having it in my power to release them from slavery, I neglected their cause.” Then he went on to say, “ I know not how long this evil state of things is to last ; but I do know, that, ever since the time of my father and ancestors, there are constantly coming to us, Patriarchs, Bishops, Monks, and poor, to complain of the tyranny of their enslavers ; and that not one of them comes, but driven by severe distress, and to escape from the cruelty of their masters. For this, I fear the questions which the Creator will one day put to me on their account ; and I have resolved in my own mind, that, please God, I will expend my troops, my treasury, and my own blood to the last drop, in the endeavour to release them.” They answered, “ May the Lord grant you according to your heart’s desire !”—Observe, reader, the mind and demeanour of this holy prince.

To return :—They told us, that on the Saturday of Sleep, that is, the Saturday in Passion Week, an Ambassador came to the Emperor from the Crál of the Poles, and the rest of the Polish Grandees, with supplications to him to pardon them, and with humility offering him all he should require of them. To these their requests he agreed, for an indefinite period.

About this time, also, came to the Patriarch, as emissary from Stephani Voivode, a Metropolitan of Moldavia, accompanied by a Logotheti and a numerous suite, to make the Voivode’s submission to the Emperor for the whole country ; as it is, in reality, under obedience to him ;—this point having been agreed to by all the Grandees, and the whole commonalty of that province, in consequence of their distress, and their total inability to resist their tyrannic neighbours, who seek to

enslave them, particularly the Tartars. The Emperor was at that time greatly enraged against the said Stephani, for having several times sent aid to the Poles against the Cossacks, between whom and the Moldavians a great enmity had consequently ensued. But Stephani ceased not to scheme, by every artifice, till at length he reconciled them to peace and friendship, by means of presents, embassies, and intercessions; so that they returned to their ancient amity. To the Emperor he had caused to be presented a Letter from the Patriarch of Jerusalem, in testimony that he bowed to him submissively, with all his heart, and in full sincerity; but the Emperor refused to admit his assertion, replying, that it was all treachery and deceit. His Majesty would admit no testimony in his favour, but that of our Lord the Patriarch; who unremittingly interceded for him, that the Emperor would accept his submission; which he at length did, restoring him to favour. The deputation brought with them a written Memorial, dictated by the voice of the whole country, in which both the people and the Prince requested ten graces from the Emperor. One of them was, that he would protect them with his troops, in time of need: another, that he should take tribute from them by the rule of the ancient registers of the time of the Greek Emperors: another, that the said Beg should not be deposed during his life, and at his death should be succeeded by a Beg of his race and family. The Emperor granted them an immunity from tribute for ten years, on condition that the Beg should receive at his court none of the Muscovite Boyars, without the Emperor's permission. After these preliminaries, the Emperor invited the deputation to his presence, to kiss his hand; on which occasion they presented to him a beautiful Turkish horse, with its princely trappings entirely covered with gold, pearls, and precious stones; and made him a gift of the leg of one of the forty Martyrs, named John. To the Patriarch they presented some velvet and brocade; and the relique of a Saint. From the Emperor they received, in return, numerous grants, pensions, &c.

SECT. VIII.

*CONSECRATION OF AN ARCHBISHOP.—COLLECTION OF WAR SUBSIDIES.
EXPEDITION AGAINST SWEDEN.—SYNOD ON THE BAPTISM OF POLES.
MOTIVES FOR THE PATRIARCH'S DETENTION.*

ON the Sunday of the Samaritan Woman, we went, by invitation of the Patriarch, to the Sobor, to assist at the consecration of Kyr Yusef, Archbishop of

Astrachan. We had felt in our hearts a great desire to see this beautiful sight ; and, glory be to God ! time rolled over, and our turn at length came to be blessed with it. Whilst the Patriarchs were robing, they had spread the great high platform with carpets, and placed on it three chairs ; one for the Emperor, the other two for the Patriarchs. From the Emperor's chair to the door of the sanctuary they had laid a piece of red cloth, covered with rose-coloured velvet, for his Majesty to step on ; and under the chairs of the Patriarchs they had spread violet cloth, covered with blue velvet. The Khuldani, in their large red cloaks, with large sleeves, and with long staves in their hands, and wearing their high red caps, stood six in number, fronting round the *Ambon*. We before mentioned, that at the consecration of a Bishop it is usual for them to be four ; at that of an Archbishop, six ; of a Metropolitan, eight ; and of a Patriarch, twelve : but we know not how to explain the intent of this. And now the Patriarchs came forth, and sat in their chairs. When the Emperor was come, and had paid his devotions to the images, he advanced towards the Patriarchs, who came down to give him their benediction ; and then he went up, to sit in his chair, by their side. He wore his crown, with the imperial robes and the purple, and sat on the right hand. Then the Archdeacon, with his attendants, went forward ; and calling the Heads of the Clergy, the Archimandrites, and the Priests, two by two, made with them their *metanoias* to the Emperor and the Patriarchs. The Heads of the Clergy were seated on the edges of the platform-steps, on each side, down to the lowest, according to their degrees. The Archimandrites, in their mitres, sat in chairs on the two sides of the choir. And now they brought forward the person intended for consecration, in his cope and mitre ; for he was Archimandrite over a convent in Astrachan. After he had bowed to the Emperor and to the Patriarchs twice, as the others did, he stood before them at a distance, with his face to the west ; and began to read the diploma granted him by the people of his country, together with the Councils and the Creed, as established in the *Εὐχολόγιον*, with a loud voice, mentioning the names of the Emperor and of the Patriarch with much eulogy, as they sat listening to him : but when he began to read the Creed, " We believe in one God," they rose, and stood up. When he had finished, he went up to the Patriarch ; who read over him the well-known prayers, and gave him his blessing. Then they concluded the service ; and the Patriarch having gone down to his chair, they began the Hours and the Mass. At the *Τρισάγια*, they completed the Archbishop's consecration in the usual manner : and having given into his hands a book of the

Gospels, he went and presented it to the Emperor to kiss, and afterwards to all the officiating Priests.

After Mass, we went up to the Emperor's banquetting-room; and saw the Archbishop, attended by the Imperial Archons, pass on horseback, with the cross in his hand, and the Khuldanis around him, to sprinkle the walls of the imperial palace: after which, he came back to the banquet. The next day he sprinkled the second walls of the city; and on the third day, the whole of the remainder, according to the Muscovite custom. Afterwards, he distributed to the Emperor, and to the whole Imperial Family, presents of images, gilt cups, dinars, sables, silks, brocades, &c.; and, in like manner, made presents to the Patriarch, to our master, to us, and to all the Heads of the Clergy, the Heads of Convents, the Priests, and the great and small Deacons who were present at his consecration.

In the mean time, an order had been sent by the Emperor to all the Voivodes of the country, to give him force and aid for the approaching campaign, by paying for each of the slaves and servants, whom they wished to retain on their estates, from twenty to forty roubles a head, in lieu of military service; and to provide substitutes, whilst they staid away and rested from the fatigues of war. This order was strictly carried into effect, not only as regarded the Voivodes and their serfs, but all the Boyars also residing in their houses throughout the country, without any exception, though many of them were old and infirm. The Emperor himself prepared for a journey to the city of Smolensko, to see in person how an agreement might be come to, between him and the Poles; sending his troops, treasures, and heavy baggage, before him.

Towards Sweden he dispatched three great Kniazes, with three hundred thousand warriors, to pass through Novogorod and Pskov. These troops marched forth from the capital in great pomp and splendour. For the conduct of the war, a plan was combined between the Emperor and the Cæsar: the latter agreeing to carry it on by sea, the former by land. The Swedish Ambassador was now placed by the Emperor under the strictest confinement in his hotel, round which were posted twelve hundred janissaries carrying muskets, to guard it on all sides, and appearing to envelop it like a bright flame. No person, on any pretext whatever, was permitted to go in to the Embassy; and after the janissaries had searched the persons of the Swedes, and taken from them all their swords and knives, and their pens and inkstands, lest they should send any letter to their countrymen, they removed them from the house they had

hitherto inhabited, and, placing them in another built of stone, guarded them there with the utmost vigilance. All this was to prevent them from sending letters and reports to their own country; and from receiving any thence.

For some days the Emperor had been visiting the convents, both within and without the city, to take a farewell of the Monks. On Monday evening he came to ours; and having performed his devotions in its several churches, he was waited on by our Lord the Patriarch, who went up to his apartments, to give him his benediction, and present to him his dutiful salutations. The Emperor said: "O father, pray for me; for I intend soon to depart for the war:" and bowing, he dismissed him with a farewell, and went to visit the remainder of the convents. On the next day, which was Tuesday, the bells were rung after Mass; and the Emperor came down to church, where the two Patriarchs, with the Heads of the Clergy, and the Archimandrites, after they had put on their copes, performed a *Paraclesis* for his Majesty; at the end of which they went forth in procession to the outside of the palace-gate, where the stone oratory is situated: and after prayers, they took a farewell of the image of Our Lady Vlashirnas, and the cross of Constantine, committed to the keeping of Joseph, Metropolitan of Crotiska, whom they had appointed this year to carry them before the Emperor: but first they bowed to them and kissed them, and so parted with them for the season.

Observe, Reader, their faith and belief in sending these sacred treasures before the Emperor, to guide him to victory and the repulsion of his enemies.

Then we put off our copes on the spot; and our Lord the Patriarch returned in his coach, accompanied by the Patriarch Nikon, to our convent.

On the Sunday before the Ascension, the Patriarch of Moscow invited our master; and having assisted at Mass in the Sobor, we went up to his palace; where he this day held a synod. Summonses had been sent to all the Heads of the Clergy throughout the country; and the Metropolitan of Cazan was come, to attend the Council. The object of the meeting was, to discuss the baptism of the Poles; because, as we have before mentioned, the Muscovites were in the habit of baptizing them; whereas in the books of ecclesiastic law this is forbidden, with the exception of four sects, which have made their appearance in our time; and which are, the English, the Lutheran, the Calvinist, and the Paphlakinian (البفلاکيني); who are followers of Paul the Samyasatian (السميساطي), and compose thirty small towns or villages in the district of Tornova. Our Lord the Patriarch, therefore, demanded of them to

conform to what was written in their laws. We had found, in a book, an ancient writing from the Holy Mount, in which this matter was expounded. This section of the book our Lord the Patriarch wrote out, and signed with his own name; and, after a long and an angry discussion with the Heads of the Muscovite Clergy at this meeting, he compelled them, by the testimony of their own books of Law, reluctantly to submit to the truth. Then he delivered this letter, or pamphlet, to the Patriarch, after he had put his name to it; and it passed into the hands of the Emperor. Afterwards, it was translated into the Russian language, printed, and distributed: and an imperial decree, in conformity with it, went forth, to prohibit the baptism of the Poles, and of other Franks of the same religion; for they approach the nearest, of any of the sects, to ours. Thus this affair was settled, and the business of the Synod concluded.

Never, since our return to Moscow, had we been able to learn for what reason the Emperor had brought us back; nor had we courage to ask: and on this account we murmured much amongst ourselves, particularly on finding that we were detained longer than we had been promised. Again we fell into our former uneasiness; and were tantalized with promises from day to day, whilst no one knew how to give us a precise answer. Now, at length, we discovered the motive of our detention, which was for three purposes. The first was, to discuss the affair of the baptism of the Poles; the second, to give testimony regarding the Metropolitan of Moldavia; and the third, to condemn a new heresy of a second Arius, which had made its appearance among the Muscovites, as we shall give an account of it hereafter.

SECT. IX.

*CEREMONY OF THE EMPEROR'S DEPARTURE.—REVIEW OF THE TROOPS.—
LETTER OF THE EMPEROR TO THE PATRIARCH.—EXCOMMUNICATION
OF THE PROTOPAPAS OF MOSCOW.*

ON the Thursday of the Ascension, the report was verified, that the Emperor was that day to set out on his expedition: and he invited our Lord the Patriarch, together with the Patriarch of Moscow, to say Mass in his presence, in the Convent of the Ascension, opposite us. At noon commenced the ringing of the bells all round the city, for the assembly of the troops and the Officers of State, who immediately began to form in bodies: and we, at the same time, went to

the apartments of the Patriarch. Shortly after, the Officers of State began to bring forth their servants and horses, their standards and flags, from within the Emperor's palace, to the outside of the imperial gate; extending their line, with great display, according to their ranks and degrees, to the outside of the town. The servants of each Archon gloried over their fellows, in the fineness of their dresses and armour, and in their masters' horses, of the noblest breed, adorned in the richest trappings. All the people knew them, and said, "These are the servants and horses of Kniaz so-and-so; and those are the servants and horses of Boyar such-an-one." The first that appeared were the servants of the inferior Archons: after them came the servants of the Kniazes and Ministers of State. These collected together from all parts of the city; and, entering by the gate of St. John the Baptist, which is in the walls behind the palace, on the western side, advanced to the palace-yard; and then went out by the gate which is in front of the Church of the Annunciation. Here were standing the Priests in their copes, to sprinkle them with Ἀγιασμός. In the mean time, the new bell tolled; until, towards evening, the Emperor came down to the church, attired in his most splendid robes; and, instead of a crown, wearing a high cap, entirely covered with pearls and precious-stones: in it was a tuft, like feathers, with many branches hanging down, and braided with diamonds of the size of peas, resembling bunches of fox-grapes, which shook and glittered in the church, so as to dazzle the sight and attract admiration. On approaching the Emperor, I viewed this bright ornament at my leisure. I had been continually urging our Lord the Patriarch to ask Nikon, not to go out to take leave of the Emperor in their copes, but in their *mantyas*, *epitrachelia*, and *omophoria* only, that so we might enjoy the sight freely: and, as I requested, so it was done; for after they had put on their copes in the Sobor, and had performed a *Paraclesis* for the Emperor, the Patriarch of Moscow read over him the Prayers for War and Victory, and then asked our master to advance and do the same. But the Emperor would not have it so; saying, "Let him pray over me outside." We then took off their copes, and put on them their *mantyas*; but ourselves, the Heads of the Clergy, and the Priests, went out with them before the Emperor, in our copes, to bid him a parting farewell outside the palace. The rails on each side of the imperial gate had been covered with red cloth; and over them stood two Bishops, to sprinkle all that passed with Ἀγιασμός. In the mean time, the bells were ringing, and we arrived at the circular Oratory, the walls of which they had covered all round with red cloth, spread with brocade. The people were in number like the

sands of the ocean. The Emperor had invited the Swedish Ambassador to view the ceremony, that it might excite his astonishment. Then the Emperor advanced to our Lord the Patriarch, and bent before him, whilst he recited over him several prayers. At this moment the Emperor's saddle-horses began to move forward: they are magnificent, princely horses, brought from Persia, Turkey, Germany, Tartary, and the country of the Calmucks; and were covered with superb trappings. Then passed the numerous imperial coaches, with the Emperor's chief guards and soldiers, and their Stolniks, and the whole imperial suite, to our great admiration at their multitude and splendid appearance. After the Patriarchs had given their blessing to the Emperor, and bidden him farewell, the Heads of the Clergy, and the Archimandrites, advanced to present gilt images to his Majesty; and all, including the merchants of the city and ourselves, approached, to kiss his Majesty's hand. Then the Emperor parted from them; and, mounting his horse, rode away; whilst his troops, numerous as the sands of the sea, continued to follow him as far as he went that night, which was to a village where he has a palace, at three versts from the city, where he slept.

On the Friday morning, the Patriarch of Moscow called for our master; and they rode in his carriage, attended by us, to a village belonging to the Patriarch, at seven versts distance from the city; that they might there give a meeting to the Emperor, whose road lay through it. On our arrival at the village, the horses, wagons, and troops, began to pass; and shortly afterwards we heard the report of three guns, as a signal that the Emperor was mounting. Presently, the Emperor came up in his coach; and, being met by the two Patriarchs, was taken by Nikon, as his guest, to his palace; where Nikon presented to his Majesty and his Grandees a magnificent banquet for the afternoon. For our parts, we stood to view the troops, as they passed; and it was a day of sights, to be numbered among ages. It was a wonder before God, that we should return from our journey to behold such a spectacle.

Then the Emperor arose: and the Patriarch descended with him to the level of the road, to take leave of him. Here, after our master had blessed him once, he said, "Bless me again": and after that, "Bless me a third time": and, bowing, bade him farewell. We again had the honour of kissing his Majesty's hand; after which, he mounted his coach and drove off, and we returned to the city.

When the Emperor arrived at the Convent of St. Nicolas, known by the name of Mojaiska, distant from his own convent, forty, and from the city, fifty versts,

his Majesty sent a letter, by one of his Stolniks, to our Lord the Patriarch : in which, after the preface of his own titles, he says to him : " Great Lord and Father of all holiness and beatitude, by the grace of God, Patriarch of the great city of God, Antioch, and of all the East, Kyr Kyr Macarius ! your spiritual son, the Emperor Alexius, bends to you in a *metanoia* to the ground, and inquires concerning your health and happiness. O Father ! by the blessing of your Holiness to our Majesty, we are arrived, O great Effendi ! at a fort called Mojaiska, on the tenth day of our travels, by the favour of the Almighty, in health and safety."—Lower down, he had written, in his own hand-writing : " Your spiritual son, the Emperor Alexius, bends in a *metanoia* to your Holiness." All these letters I translated into Greek ; which I have kept with me, together with the Russian originals, sealed with red wax, bearing the impression of an eagle with two heads, and of the Emperor on horseback in the middle. Afterwards, the Emperor passed on to Smolensko, where he remained.

On the Sunday after the Ascension, our Lord the Patriarch celebrated Mass, in company with the Patriarch of Moscow, in the Sobor ; when they excommunicated the Priest who was formerly Protopapas to the Emperor ; the same person whom the Patriarch Nikon sent into banishment, on his first being made Patriarch. The motive for his excommunication was, that he had reared his head as a second Arius, and, founding a new heresy, had rebelled against the four Patriarchs ; saying, that they were fallen from their dignity and office, by the prevalence of the Turks over them. He rebelled at the same time against the Holy Ghost. This wretch had fled from the place of his exile ; and was returned to Moscow, where he lay concealed : in vain did the Patriarch endeavour, by the strictest search, to lay hold of him : he was not to be discovered, as he constantly changed his dress, and was always moving from place to place. Our Lord the Patriarch made a discourse concerning him, by the tongue of the interpreter, to the assembled Heads of the Clergy, and likened him to a second Arius ; for the first was Protopapas of Alexandria ; and this man, Protopapas of Moscow. He then anathematized him, cursed him, and excommunicated him, and every one who listened to his voice : and the singers, with the Priests, chaunted for him an anathema, thrice repeated. After the Mass, we went up to dine with the Patriarch.

On the day of Pentecost, our master said Mass with him again : immediately after which, they performed the accustomed genuflexion, each person having brought with him a bundle of leaves to place under his knees as he knelt.

The Patriarch recited the Prayers with a low voice of humility and contrition, weeping; and when he had concluded them, he read the Lesson of the day, and afterwards preached. We did not go forth from Mass till after the seventh hour, when the Patriarch gave us a magnificent entertainment. This evening came on a very heavy rain, attended with much cold.

SECT. X.

ENCÆNIA OF A CHURCH.—FINAL DEPARTURE FROM MOSCOW.—ARRIVAL AT BOLKHOV.—QUICK VEGETATION OF A RUSSIAN SUMMER.

THE Patriarch had been continually asking our master to write for him the *Ἐγκαίνια* for a church, and the order of the ceremony, according to the Greek Ritual. He had lately come into possession of the palace of one of the deceased Ministers; which he had refitted, and made into town apartments for his new convent; where we have already mentioned that he had established the Cossack Monks, that, when they came to town from the convent, it might serve them as an hotel. On the most elevated part of the premises he had built a handsome lofty church, which he had not yet consecrated. For this reason, he now urged our Lord the Patriarch to exert himself, and make out the order of proceeding in its consecration and *Ἐγκαίνια*, according to his own mind, and in conformity with the Grecian Rite, that he might see if it agreed with theirs. On this subject we felt ourselves much embarrassed; because the order of the *Ἐγκαίνια* of a church is not to be found in the printed Greek *Εὐχολόγια*, nor yet in the Arabic nor any other, but is altogether wanting: for, after the most diligent search, our master found none. We afterwards learnt, from persons of good authority, that the Franks prohibit the printing of many things; one of which is, the *Ἐγκαίνια* of a church; another is, the preparation of the Holy Oils; and that this is out of spite to us: but the truth is, these two offices are proper to be kept in the treasury of the Patriarchs only. Having searched for a long time, we found, by the divine inspiration, in one of the books of the Holy Mountain, an ancient Greek Treatise on this subject, which, with much labour, our Lord the Patriarch translated, from the Greek, into the Arabic. Just as he had finished it, the Patriarch Nikon came to him of his own accord, in this afternoon of the Monday of Pentecost, and asked him to go and consecrate the church, and to recite the whole Service in Greek. It happened, that that very morning

our Lord the Patriarch had sent his Archimandrite before him to the new church, to make all the preparations necessary for the *Ἐγκαίνια*; and the Patriarch Nikon had ordered his steward to buy all the requisite matters according to our master's directions: so we went, towards nightfall, to the spot; and entering an old church near it, we there, according to the instructions of the Rubric, performed Short Vespers. Then our master received into his hands the reliques of the two Saints, patrons of the two churches, and, placing them in the consecration pyx, went in, and set them on the altar. Then he concluded the Prayers; and we went to the new church, where we performed Great Matins, lasting from the evening till break of day, as their Matins usually do, with the chaunting and reading all in Greek. The Patriarch of Moscow's Archdeacon, and several scribes, attended, to take notes of the whole ceremony. At the *Πολυέλαιον*, our Patriarch and ourselves put on our copes, according to the Muscovite practice; and he threw incense round the church; which we did not quit till after break of day, almost dead with moving about, standing up, and want of sleep.

After three hours of day, the bells were rung, and we went in to attire the Patriarch with his cope and robes: then we walked forth, in grand procession, to the old church; where the Patriarch placed the pyx, with the reliques, on his head; and we set out on our return. Directions had been given, that when we tolled our bells, they should immediately toll the bells of the Sobor: on which signal, the Patriarch of Moscow, with his Bishops and Clergy, robed, and came, in grand procession, to meet us before the gate of the conventual lodgings, which we all entered; and going up to the church, we walked round it, whilst the Patriarch carried the pyx of reliques on his head, on a platform which had been prepared for this purpose, after the manner of a wooden scaffolding, three times, as is prescribed in the Manuscript. After the third circuit, we entered the church; where our Lord the Patriarch set the pyx of reliques on a desk in the *Νάρθηξ*; and having recited the well-known Prayers and the Gospel, he incensed them, and, carrying them into the interior of the church, placed them on a desk before the royal door. Then he finished the office and the Mass, according to form: and, by the blessing of God, we were so fortunate as to succeed in bringing forth the whole Rubric into action. The entire congregation was then enrolled; and our Lord the Patriarch proceeded to range them in their places, withinside and without. The principal part in reading the Prone &c. was performed by me. They now placed that beautiful image of

Our Lady within this church; and, on our leaving it, they closed up the doors, and, having sealed them, stationed there a troop of janissaries, as a guard.

We afterwards went down to the Refectory; where the Patriarch, on this day, shewed great honour to our master, making him sit in his own place at table. The Metropolitans, Heads of Convents, and Grandees of the city, all made great presents to the Patriarch of Moscow, of images, gilt cups, sables, chintzes, brocades, &c., in congratulation at his opening a new church of his own building: for the mystery of the *Ἐγκαίνια* is very great with those who build churches; and on a day like this, they expend their heart's blood in alms and gifts, delivering themselves up to joy and gladness; as their church without the *Ἐγκαίνια* would remain but a mere house.

The Patriarch himself presented gifts and dirhems to all the company: his Treasurer brought him dollars and dinars in trays. To our Lord the Patriarch he gave, in reward for his trouble, a gilt image of Our Lady, a gilt cup, two dresses of brocade, and two of cloth. To all the Heads of the Clergy, and the Archimandrites, he distributed dinars folded up in paper: to us and our servants, and to the servants of the Metropolitan of Moldavia, &c., he made a like distribution, and displayed much exultation and cheerfulness. To the great Officers of State, above all, he overflowed in generosity.

At the close of evening, we arose, and returned in the coach to our convent. At the desire of the Patriarch, all his chief Clergy came to receive our master's blessing; and having presented their offerings, they bade him farewell. By the Emperor's command, a second gratuity was given to our master, for his trouble; and our pensions, with the expenses of the road, were allowed till the end of Haziran, on the twentieth of which month our two years were complete.

On the Wednesday, we took leave of the Patriarch; and the vodvods having been brought to us, we drove forth from the city on the Thursday, the twentieth of Iyar, in a coach which the Emperor had given to our master; for our own coach had broken down on our road back, and we had made a present of it to the Metropolitan of Nicia (نيقية). On this day we passed over three rivers with bridges; and the second day, two, with boats; the one called Nari, which is half way between Moscow and Kalouga; the other Bratka, which, on returning to it this time, we found swollen to a great height, and covering all that country, so that we were nearly a whole day in passing it in boats. Afterwards, we crossed a sixth river of a small size; and, arriving at Kalouga, found the vodvods ready for us; the Vazir having sent orders before us, to all

the towns on the road as far as Potiblia, not to delay us a single moment. We had only to lament the labours and fatigues of the ten janissaries who escorted us from town to town, carrying their muskets and other arms, and helping forward the coach in the difficult parts of the road. By having the vodvods prepared for us beforehand, we drove on continually without interruption. From Moscow to Kalouga, the distance is one hundred and eighty versts. From Kalouga, the janissaries who had accompanied us returned home, and were succeeded by another troop as far as Lifin; these were relieved by others as far as Bieloti; and these again by others as far as Bolkhov, where our baggage had been left.

From Kalouga to Bolkhov the distance is one hundred and ten versts: here we halted one day, whilst we got ready our luggage, and bought horses and cattle; for we had sent orders to sell the cattle we left in Potiblia. It was surprising to observe what we now witnessed; for those lands which, on our setting out from Moscow, were entirely covered with snow, and on our returning a second time were all mud and clay, we found now, on going over them a third time, waving with tall rye, of the height of a man, already shooting ears, and intermingled with barley and other crops. We have before mentioned, that the practice of the Muscovites is, in the months of August and September, to sow their corn; which grows up a span or more in height before the cold comes on in the month of November. In the interval, they turn their cattle in, to feed upon it and fatten. Then comes the snow, and covers it up, without intermission, from the month of November till the beginning of April, when it thaws; and, as the earth softens, the corn springs up, and in forty days attains its full growth. This we had been told of; but we could not believe it, till we saw it with our own eyes.

Next, we were escorted by ten janissaries, from Bolkhov to Crachava; and thence, by others, to Sivska:—from Bolkhov to Sivska are one hundred and ninety versts. The Voivode of Sivska was very friendly towards our Lord the Patriarch; and being questioned by him on the affairs of his province, he answered: “I have command over eight thousand villages, most of which are Timarats to the Spahis; and I have sent from them, to the Emperor, a force of eight thousand soldiers.” We were surprised at the great amount of his contribution.

Again, escorted by the janissaries furnished us by the Voivode, we left this place; and arrived at Potiblia on Thursday the twelfth of Haziran, making

fifteen days from Moskow : the distance from Sivska to Potiblia being one hundred and twenty versts. The whole of our detention, in the different towns, was about four days ; so that we travelled over the road in eleven, having been enabled to accomplish this speed by the previous preparation of the vodvods, and by the great length of the day, which was seventeen hours. Besides, the greatest part of the road was easy ; and we drove at a quicker rate than even couriers usually do, resting our cattle from town to town. The horses here never go at a walking pace, but continually trot or gallop ; and yet do not tire. This journey from Moscow to Potiblia we reckoned at six hundred versts ; though it is usually rated a hundred or more higher, on account of the difficulty of the road. By the power of our cattle, which we changed every day, we performed it in eleven days : but the merchants, who travel with their own horses, are unable to accomplish it in less than a month.

SECT. XI.

ARRIVAL AT POTIBLIA.—BRILLOK.—KIOV.—CONVENTS OF ST. SOPHIA AND ST. MICHAEL.—CONVENT OF ST. NICOLAS.

ON our approach to Potiblia, our friend the Voivode came to meet us, without the city, as he had done before, in all joy and exultation, accompanied by all the Clergy ; who conducted us, in grand procession, to a church ; and then to a large hotel, where our Lord the Patriarch was continually honoured by their visits. We wondered much at one remarkable coincidence ; and that was, that when we came to this place two years ago, it happened to be a Thursday ; when we returned this time to Moscow, and entered the city, it was a Thursday ; when we came away, it was on a Thursday : and now it was on a Thursday that we were again come to Potiblia.

On the third Sunday after Pentecost, at the invitation of the Voivode, we performed Mass before him in his principal church ; and early in the morning of Monday, the sixteenth of Haziran, the Voivode came to take leave of us ; and we set forth from Potiblia in vodvods, accompanied by ten spahis and the Dragomans, according to the command of the Emperor. As we proceeded towards Krabota, the Stolnik, with his troops and banners, came from that place to meet us, at a great distance : the Hetman having sent orders, it was said, to all the places under his authority, that they should everywhere go forth to

meet our Lord the Patriarch, and conduct him from town to town ; which they always did. Thus we arrived at Krabota ; where the vodvods and the spahis and the Dragomans left us, on their return, after we had made them presents in recompence of their trouble. By these we sent letters of thanks to the Emperor and to the Patriarch.

The Cossacks now began to pass us forward on their own vodvods, from town to town ; until we came to *Brillok* ; whence the Polkobniks stationed there came out to meet us on foot. We alighted, in the first place, at our hotel ; and enjoyed the sight of a large fair held here, for the Festival of St. John the Baptist ; which was attended by numbers of Greek merchants from Romelia and Caramania, who bring silks, shawls, Persian carpets, white Abas, &c. : for in this country of the Cossacks there is no interruption to the fairs from one end of the year to the other ; but on every festival, in every season, a fair is held in one or other of their towns, as it has been regulated ever since the time of the Poles. We bought in the fair a number of horses. On the fourth Sunday after Pentecost, we went, at the request of the Abbot, to say Mass in the Costini Convent, of which we made mention formerly ; and were accompanied by a large body of Greeks.

On Tuesday, we set out from *Brillok*, conducted by the Polkobniks on foot, and preceded by a band of musicians playing on the Polish pipes ; whilst the Priests, round the coach, chaunted hymns, till we had left the city some distance behind ; when they bade us adieu, and returned. On Friday evening we came to the bank of the river Nieper, opposite to the Petcherskoi Convent ; and sent word over to Kiov of our arrival. We had with us a letter from the Emperor to the Voivodes, enjoining them all to shew every attention to our Lord the Patriarch, and everywhere to give him the meeting. This night we slept on the bank of the river, in perfect cheerfulness and tranquillity : for, from the moment we came within sight of the Petcherskoi Convent, by the distant glittering of its cupolas, and at the first scent that reached us of these blooming lands, our souls thrilled with gladness and exultation, our hearts became expanded, and we overflowed in thanksgiving to the Lord our God. During these two years in Muscovy, a padlock had been set on our hearts, and we were in the extremity of narrowness and compresure of our minds ; for in those countries no person can feel any thing of freedom or cheerfulness, unless it be the native population. Any one like ourselves, though he became sovereign of the whole territory, would never cease to have a disturbed mind, and a heart full of

anxiety. The country of the Cossacks, on the contrary, was like our own country to us, and its inhabitants were to us boon companions and fellows like ourselves.

On the morning of Saturday, the twenty-eighth of Haziran, we went down into the boat; and it was afternoon before we came near to Kiov: for the Nieper was ruffled by the violence of the wind, and we had to make our way against the current. As soon as we approached, the Voivodes sent one of their Archons to the boat to meet our Lord the Patriarch, and, bowing to him on their part, to present the usual salutations from them. On our landing, there was ready to receive us, the Metropolitan of the city, in his mitre, with all the Heads of Convents, the Priests, the Deacons, and the whole population of the town; together with the Voivodes, and all the Emperor's troops stationed in the city, with their banners and firelocks; and, raising a loud shout, they conducted us to a church, where they performed the usual ceremony: at the conclusion of which, our Lord the Patriarch sprinkled them with the Ἀγιασμός; and they led us out and lodged us in a rich and magnificent hotel, where they parted from us. On the fifth Sunday after Pentecost, on which same day fell the Feast of the Apostles, the Metropolitan sent his coach for our Lord the Patriarch, to come to him to the Church of St. Sophia; in one of the chapels of which, dedicated to Saints Peter and Paul, we assisted at Mass. Thence we went to dine with the Metropolitan; and in the evening descended to the town. On the Wednesday came the Abbot of the Convent of the Immersion, situated in the centre of the city, to invite our Lord the Patriarch to say Mass there, in commemoration of the miraculous image of Our Lady, which had been brought from the country of the Poles. We went therefore, and performed Mass before a congregation of the whole town: and then retired to the banquet. On the sixth Sunday after Pentecost, we attended Mass in the principal church of the city, called the Sobor: and on the Monday, sixth of Tamoz, we prepared for our journey. Amidst the ringing of all the bells, our Lord the Patriarch went in his coach to the Sobor, to perform his parting devotions, and there found assembled all the inhabitants of the city; and he prayed over them the Prayers of Absolution, and blessed them; for all the people here have great faith in the Patriarchs, and in their papers of Absolution; and not one of them neglected, whether of the Archons, the Priests, both secular and regular, the young and old women, the girls, or even of the little boys, but all came, by his general permission, to our Lord the Patriarch, that he might pray over and bless them,

and to receive from him papers of Absolution; so that we were in admiration at their piety, reverence, and humility. Some of the women, whose husbands were drunkards and of little religion, shewed a concern for their spiritual welfare, by taking out papers of Absolution for their husbands as well as for themselves, considering such a present as of the greatest and most particular value. Can any thing exceed the beauty of such religious sentiments; which are not, indeed, peculiar to the people of Kiov only, but prevail in every town and village inhabited by the Cossacks. It was not our wish to make any stay among them; but we could not help ourselves, for they flocked to us in crowds, which filled not only the apartments and the court-yard of the hotel, but also the street outside, from morning till evening, without intermission, perseveringly; and we could not find room for all the loaves they brought us.

At length they conducted us forth from the city, whilst all the bells rang; and we went up to pay a visit to the Metropolitan at St. Sophia. We alighted at his apartments; where are the pictures of four ancient Patriarchs on canvas, of the full size. It has always been the practice with them in this country, when any Patriarch comes to visit them, to take his portrait exactly as he appears among them, that they may retain his remembrance for ever. All these four are attired with their surplices, croziers, suns, and tiaras: the first of them, to our agreeable surprise, being Joachim, Patriarch of Antioch, surnamed the Light. His face is of a very dark complexion, and his beard grey and pointed. On the portrait, his name is written in Greek; and from the date, we calculated that it is seventy-two years old. Next to him is Meletius, Patriarch of Alexandria, with a long white beard; by the side of whom is Jeremiah, Patriarch of Constantinople, with a handsome face and beard; and next is Theophani, Patriarch of Jerusalem, with a long black beard. All four about the same time came to this country, the one immediately following the other.

On Tuesday morning we took leave of the Metropolitan; and, at the invitation of the Archimandrite, we repaired to his Convent of St. Michael, celebrated for its golden cupola; where we assisted at Mass in the chapel of St. Barbara of Baalbec; for they keep her festival on this day, which is the ninth of Tamoze, in memory of the translation of her body from the city of Constantinople to this place, when the Emperor Basil, the Macedonian, sent her, with his sister, as a present to Vladimir, king of Kiov and of the Russians. When on a former occasion we paid our devotions to the reliques of this saint, we thought that she was one of the new Muscovite saints; until now, hearing her *Συναξάρις* read,

and understanding her history, we learnt distinctly that she is the very St. Barbara, Martyr, of Baalbec : and we again received a blessing from her body, which is that of a young person, with small pretty feet and hands. They have lately made for her a beautiful coffin of black ebony, inlaid with silver ; and, at the request of our Lord the Patriarch, the Archimandrite gave him a portion of her ribs, which we have kept with us.

After dinner, in the evening, we came to the celebrated Petcherskoi Convent, attended by a numerous escort of janissaries, furnished us by the Voivode of Kiov. The residents met us with great ceremony, in a large body, amidst the ringing of their bells.

On the Wednesday, we went to the Convent of St. Nicolas, by the especial invitation of its Archimandrite ; as we had not been there before. It is situated on that side of the walls of the Petcherskoi Convent which inclines towards Kiov ; and has a wooden wall running round it. In front of its gate, on the road from Kiov to Petcherske, is a pillar of white stone, supporting the figure of St. Nicolas in gold, as the sign of the convent : to which you descend by a deep gully, like the narrow entrance to a cave, in a clay hill, enveloped by a thick forest. It has a wooden church of lofty dimensions ; in which after we had assisted at Mass, we went up to the Refectory. Subsequently, we went to look round the convent ; the situation of which was formerly a dense forest ; which they cut down, and then laid the foundations of this handsome structure. In the centre is a fountain of water ; which descends from the mountain, and throws up a high jet. This place is entirely surrounded by hills, covered with tall forest-trees. The river Nieper is on the east of the convent, but its banks in this part are very close and steep. After we had bidden the Monks farewell, we were taken to the wine-vaults of the convent, situated outside the gate. They are constructed in the best style of vaulted buildings ; and the passage to them is lighted by beautiful domes as skylights : we then returned to Petcherske. This evening, a great festival was celebrated, with the ringing of bells and chaunting of Matins, at which we assisted with them, in commemoration of The sleep in the Lord of St. Anthony the founder ; and they performed small Vespers in a church which is in the *Κατηχούμενα* above. In the morning of Thursday, the tenth of Tamoż, our Lord the Patriarch said Mass, at the especial invitation of the Monks, in presence of all the inhabitants of the town ; and there took place an ordination of Priests and Deacons. On Friday, we went to say Mass in the Convent of the Nuns.

On Saturday morning, we received an invitation from the Head of the Convent of St. Michael the Archangel, &c., lying to the south of the Petcherskoi Convent, at a distance of three versts. There are two ways to it; one on the bank of the river Nieper for horsemen, but very steep; the other is by numerous windings in the mountains above, through forests of fine fruit-trees, such as the plum, the apple, the filbert, &c. These, indeed, are blessed hills, resembling the hills of the Holy Mount, as we were told, for cheerfulness and retirement, spontaneously producing food for hermits and anchorets, who here also are said to be very numerous, living on the produce of these trees. This convent, also, is on the bank of the river Nieper; and the way to it is, therefore, by a great descent, and a deep gully. It is surrounded by steep hills, covered with wild fruit-trees: it has numerous springs of water; and its church used to resemble the Church of the Archangel, the architect of both, as we were told, being the same; but by length of time, and as the foundations of the sanctuaries were laid on the bank of the river Nieper, which is so deep and precipitous, the side towards the water, to the extent of one half of the church, was thrown, by the force of the current, into the midst of the stream; and the convent was, in consequence, long deserted, until, about seventeen years ago, the present Abbot made his appearance, and set about the restoration of the church. He advanced the situation of the sanctuaries to the choir, chipped the stone, and finished the upper part of the church with wood, which he covered with lime; so that it became a very handsome structure; under a very handsome title, namely, that of St. Michael the Archangel, whose festival is celebrated on the sixth of Ilol. After we had assisted at Mass there, and had afterwards risen from the banquet, we approached to look over the bank of the river; which is indeed frightful to look down, from its great height; nor is it possible for any one to behold it without shuddering.

In the evening, we returned to the Petcherskoi Convent; where, on Sunday, we assisted at Mass, in the presence of the Voivode of Kiov. On Monday, we took leave of them; and they conducted us forth, and parted with us on the bank of the river Nieper, behind the above-mentioned convent. Here we crossed this stream for the second time in a boat, directing our journey towards Chmiel, in the town of Chechzin.

S E C T. XII.

BORISPOLI.—BORIOSLAV.—HELYAZ.—ZOLOTONS.—JERKAZ.—CHECHZIN.
SOBOTA.—LISINKA.—OMÁNO.—RASKOBO.

By noon, on the Tuesday, we had travelled five leagues; and arrived at a market-town, with a castle and fortifications, named *Borispoli*; that is, The city of Boris, son of Vladimir the Emperor, in which there is related to have been a large and ancient stone church, under the invocation of St. Chliba the Martyr, another son of Vladimir the Emperor; which the Poles destroyed, carrying its stones, and wood and iron-work, to Kiov; where they built with them the large new church which we formerly mentioned, and in which they had on this account no prosperity. We have heretofore related, that Vladimir the Emperor had twelve sons; all of whom professed the faith; except one, who remained an infidel, and entertained an enmity against his brothers. Two of them he invited to his house, who were Chliba and Boris, named, after their baptism, Romanus and David; and, by a stratagem, he contrived to kill them with his own hand. Thus they became martyrs; and the Russians and Muscovites observe many festivals in their honour, and build many churches in their names. Their images are known to all; being two brothers, standing close together, in royal attire, and with their calpacks on their heads.

To return:—This town is very beautiful; and its gardens are innumerable; as every house has a garden, and has also a well of sweet water, which is drawn up by wheel-work. Most of the trees are *vishna*, that is, red cherry trees. It has two churches, dedicated to the Birth of Our Lady and St. Michael; and outside is a third church, under the invocation of St. Nicolas. After we had stopped here a short time, we passed a little to the northward: and having travelled six leagues more, we came to a large town, rivalling Kiov in magnificence; and celebrated, in all these countries, as a capital, and as having been the residence of the Crál. Its name is *Borioslav*; and surrounding it are mounds of earth (طوابير), or beacons, without number. It has three gates in the fortified walls; one to land-ward; and two, fronted with bridges, over the large lake which encompasses the town, and has its source from a river flowing into it. This lake they have confined within artificial banks, forming dams for the mills, and ramparts for their cannon. Of all the towns and countries belonging to the Cossacks on this side the Nieper, this is the capital and metropolis. The Poles were in a very small number in it, being those only employed in the government; and thus the town is said never to have been subdued since its

foundation, having never been taken by the sword, but always by treaty : for it is really impregnable. As soon as Chmiel made his appearance before it, the Cossacks inside put to death the Polish governors, and made themselves masters of the town without war or contention.

On our approach to it, the Polkobniks came out to meet us, with the imperial banner, and with drums and Polish pipes ; and in like manner the Clergy, and all the people of the town, with their standards, in procession ; and conducted us, with vast pomp and ceremony, to the great new church, built of wood, dedicated to the Assumption of Our Lady. It is not yet finished ; but it excites the admiration of the beholder, by the singularities of its form, by its elevation and symmetry, and by its five domes. It is in the shape of a cross ; that is, it consists of four large arches, on four sides or fronts ; each arch flanked by two smaller and very handsome arches, so that their number in all is twelve. The great sanctuary is formed of the main arch, with the two side arches. There are four other sanctuaries or chapels ; two below, under the title of the Virgin's *سكاباس*, and the Elevation of the Cross : and above them, at the top of the *Κατηχούμενα*, are the two others ; one under the title of the *Ἀνάθιστος*, that is, the Hymn of the Saturday of Hymns ; the other, under the invocation of Saints Peter and Paul. This church has two *Κατηχούμενα* ; the first, over the western gate, for the chaunters, as usual ; and above it another range, going all round the great dome of the church, and exactly resembling the *Κατηχούμενα* of St. Sophia in the structure and pillars, which are pleasing to the eye of the beholder, and, though of wood, have all the appearance of marble. The *جبصين* hang over outside, with rails and arches all round. All these buildings are new, and not yet finished ; the machinery being still inside, by means of which they draw up the materials with ropes. Outside this church is a large gallery, taking in its eight corners, with lathe-turned railing. There are four other churches in this city, under the several titles of the Passover, the Transfiguration, the Trinity, and St. Nicolas. There was formerly a church belonging to the Poles, which they have now converted into a convent, under the title of the *سكاباس العذري* or Virgin's Veil. The Protopapas of this town has authority, as he told us, over two hundred Priests.

To return :—On our coming out from the church, they fired a number of cannon, out of their great joy ; so that the earth trembled. On the Sunday, on which falls the Festival of St. Elias the Prophet, and just four years since our departure from Aleppo, our Lord the Patriarch made for them an *Ἀγιασμὸς* after Mass, and sprinkled them all. The people of this town have great faith in

the papers of Absolution. The Polkobniks told our Lord the Patriarch, in his own house, that his government extended over nine towns, and over more than five hundred villages; and that he has under his command forty thousand troops: adding, that in a great emergency he could turn out one hundred thousand.

On Tuesday, the twenty-second of Tamoz, we left this town; being conducted by the Polkobniks and the whole population, with drums and pipes, and by the Clergy, with their chaunting, to a considerable distance: and having travelled four leagues, we came to a market-town, with a castle and fortifications, and a lake of water, by name *Helyaz*, containing a church dedicated to the Assumption of Our Lady. Then we advanced three leagues further; and came to a market-town similar to the former, named *Zolotons*, containing two churches, one of them dedicated to the Assumption of Our Lady. Again we proceeded three leagues; and arriving at the river Nieper, we crossed it: and having travelled two leagues further, we came to a market-town, which is the place of origin of the Cossacks, and is named *Jerkáz*. Here they fit out the boats which go forth into the Black Sea, as the river Nieper runs close by the town. This is the birth-place of Chmiel; and it is here the Cossacks first made a distinguished appearance. The inhabitants are like wild beasts.

Then we proceeded seven other leagues; and came to a city which is the constant residence of Chmiel, and is named *Chechzin*. From the time we crossed the river Nieper, we found the whole of the road a sea of sand on each side, according to the usual quality of the banks of this stream for a very extensive tract: and we found it particularly so from the moment we approached the last-mentioned city, where the sand appeared up to the stature of a man in depth, and our horses were ruined with fatigue. The whole circuit of the environs of this town is of this sandy nature. The Bisari, that is, the Secretary of Chmiel, came out to meet us, with a large troop of soldiers; and led us into the main avenue to the town, resembling a large river of sand. The castle, or citadel, in height and structure resembles the castle of Aleppo, and is seen to a considerable distance. As soon as we drew near to the town, the young son of the Hetman came out to meet us, with a procession of the Clergy; and we were conducted into a long wooden church, dedicated by the title of the Assumption of Our Lady, in the vicinity of the Hetman's palace; where on Sunday, by his invitation, we performed Mass with one of the Bishops, who was lately come as Ambassador from the Poles: after which, we went up to dine with him.

On Monday, they took us to a convent situated outside the town, called the Convent of the Trinity; where we assisted at Mass; and were afterwards taken

to dine with the Bisari, as he was the founder of the house. It has a church, under the invocation of St. John the Theologian. Then we returned to the city; which has four other churches, besides the one already mentioned. Its citadel has no equal in all the country of the Cossacks, for its height, the elevation of the mount on which it is erected, for its expanse, for the abundance of its waters, and the belts (بلطات), that is, the lakes (الصار), around it. On this account, it is very strong; but at the present moment it is in a ruinous state. Within it are found many mountain rocks; and it contains some surprisingly beautiful pieces of cannon, which are so bright as to shine like gold. All of them were brought by the Hetman from the country of the Poles; and they have all their inscriptions, arms, and other marks upon them. There is but one entrance into the town; which being situated in a valley, surrounded by oceans of sand, is extremely hot. We put the question, why the Hetman did not reside in a handsomer town than this; and were answered, that he chose this for his residence, because it is the frontier towards Tartary; between which and the country of the Cossacks is a distance of five or six days' journey, through desolate and depopulated wilds. This is a very central place; and the Nieper is only two leagues distant from it. We were told here, that at the present time this country furnishes three hundred thousand Cossacks, each with his musket.

On Saturday, the second of Ab, Chmiel came to pay a farewell visit to our Lord the Patriarch: after which, we left the town; and having proceeded the best part of a league, arrived at an immense bridge, the length of which, extending over lakes, صار, islands, and large rivers, it took us more than an hour and a half to traverse. The course or direction of the bridge is under the castle of Chechzin, and leads over situations which cause the passenger to quake with horror. At the end of it, we came to a town named *Sobota*; where the late Timotheus, the Hetman's son, used to live. The inhabitants came out to meet us, in procession; and led us into a large new church, under the invocation of St. Michael; in which are collected the treasures of the Armenian churches, which were plundered and laid in ruins by the late Timotheus, in Satchava, a place in Moldavia, of which we made much mention formerly: and his tomb is in this church. His wife, daughter of Vasili, Beg of Moldavia, came several times to visit our Lord the Patriarch, drest entirely like a Circassian slave, with a cloth calpack lined with fur, and attended by Circassian and Moldavian girls, drest, as herself, like slaves. On Sunday morning, after the "Ορθρον, we performed, in her presence, a Μνημόσυνον for her husband; having suspended, according to their custom, a large banner over his tomb, on which

was painted the exact likeness of the hero on horseback, with his sword and club in his right and left, and with the province of Moldavia in the fore-ground, as the country he went forth to conquer. It was a picture that drew the tears of the beholder. His poor wife, who is mistress of four languages, the Wallachian, the Greek, the Turkish, and the Russian—on whom her father expended treasures of wealth to bring her out from Constantinople—is now at a distance from her father and mother and brothers and people and country, living among strangers, in the palace of her husband, around which he had constructed a fort with trenches: and now the Hetman, his father, to increase its splendour, is building in front of it, in a lofty situation, a church of stone, in the name of St. Elias the Prophet. We observed, in its structure, a number of huge stones, the vast size of which excited our astonishment. On inquiry, we were told that they had been brought from a town which had belonged to the Tartars, five leagues distant from this, where the Tartars had a large Mosque. This the Hetman threw down, and carried away the stones to build this church with. After assisting at Mass, we left this place; and having advanced over a rough and difficult road, we came to a town called *Madfadoka*. In consequence of the Hetman's orders, the Sotniks always came out to meet us with his troops and banners, and conducted us from town to town.

Having proceeded three more leagues, we came to a market-town, named *Chafotino*; from that, to another named *Ismil*, at the end of ten leagues: from that, after a league, to another market-town, named *Balkliv*: at the end of another league, we came to a market-town, the name of which is *Orlanka*: from that, after two leagues, to *Bazfofka*; and thence, at the distance of a league and a half, to *Folshana*. The whole of this road, and all these towns, form the frontier to the country of the Tartars. From the last-mentioned place, after travelling a league and a half, we came to *Tarasanka*; and thence, at the end of two leagues, on Thursday, the seventh of Ab, we arrived at *Lisinka*.

On Saturday eve, the Sotniks of this town requested us, on behalf of the 'Εγχαΐνια of a new convent, which he had built in the suburb; and thither we went accordingly. It is on the top of a small hill, surrounded by pools of water and lakes (وسار). He has enclosed it with wooden walls, and fortified it with a trench and cannon. It is dedicated to the Trinity, and has a handsome church, under the invocation of St. Ignatius; in which we attended Matins from midnight till break of day; and, after they had prepared the things necessary for the 'Εγχαΐνια, we put on our copes, and the Patriarch went in and sprinkled the church in the usual form. At the end of the Mass, the Sotniks had all the

guns fired, to shew the greatness of his joy ; and, conducting us back to the city, gave us a banquet in his hotel. After the repast, we set out ; and having proceeded four leagues, came to a market-town, named *Boki* ; from which, after a stretch of four more leagues, we arrived, in the afternoon of Sunday, at *Ománo* ; where we were met by the Polkobniks, and alighted at his hotel. On Tuesday, we bade him farewell ; and he went out with us to where the Tabor, or encampment of the Cossacks, is formed ;—for, within these few days, information had reached them, that the Khan was mounting his horse, to march against them ; and they were therefore making ready to meet him, with great gladness and exultation. On our arrival at the Tabor, and immediately after the Patriarch had given them his benediction and prayed over them, they fired all their muskets ; and when they led us forth at parting, they pranced their horses three times, fancying it ensured their health and safety. To escort us, they sent two banners with their troops ; and we passed by those towns which the Poles, in conjunction with the Tartars, had burnt down last year, and made destitute of inhabitants. The roads are consequently subject to much dread and danger, particularly for the space of a day's journey before you arrive at the river Niester ; because, being a frontier line, there are met with in these parts numerous bands of Moldavian and other robbers. On Friday, the fifteenth of Ab, we came to *Raskobo*, and praised God for our safe arrival. Here we saw joyful tidings of good things, in the delightful prospect before us of eating grapes from the Moldavian vineyards, and feasting on the Moldavian *جيس* and other fruits ; which we had entirely lost sight of from Moldavia forward, and for the enjoyment of which we had been continually sighing. On this festival of the Assumption of Our Lady, there is held here a Yarmaroka ; that is, a fair for buying and selling. On Monday, we left this place, bidding adieu to the Cossacks ; who led us forth, and, at parting, fired their guns.

As soon as we had crossed the river, we were met by the Parkalamon and the Captains, on the part of the Moldavian government, in consequence of the orders issued by the Beg : and they appointed us two banners of Velarashis ; who ceased not to accompany us from town to town, as we drove on in vodvods with post-horses, until we entered the city of *Yásh*, or *Yassi*, on Thursday the twenty-first of the month of Ab : in all honour and respect, the Beg having sent his Boyars to meet us on the road : and we alighted in the Convent of St. Saba.

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Būlus al-Ḥalabī,

The Travels of Macarius, Patriarch of Antioch

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